The Independent.

Conducted by Pastors of Congregational Churches.

SPECIAL CONTRIBUTORS.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—REV. G. B. CHEEVER, D.D. (C.), Rev. H. W. BEECHER (✻), and Mrs. H. B. STOWE (H. B. S.)

CORRESPONDENCE.

Stated correspondents of the first ability are engaged in England, France, and Italy; also at Boston, and several other places in our own country.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent.

MEMORIES OF SWITZERLAND.—NO. V.

[FROM UNPUBLISHED EDITORIAL NOTES.]

The Gemmi; Tete Noir; Mont Blanc.

GLADLY would we have lingered in the deserted hotel at Thun, reclining under the shadow of the great trees by the margin of the lake, or sauntering through the open market-place, and the queer TWO-STORY streets, with shops above and below the colonnades, that make the feature of this quaint old town. But the season was late, fires were comfortable, there was already snow in the passes, and the guides shook their heads ominously. We must hasten on to the valley of the Rhone.

From Thun to Kandersteg there is a tolerable carriage-road up the valley of the Kander, which here forces its channel through a bold rent in the mountains. The Blumlis Alps were now in our path, all capped with snow, and our purpose was to cross these at the *Gemmi*, and thus descend into the valley of the Rhine. At the foot of the pass an exorbitant demand was made for horses, but when we quietly shouldered our knapsacks, and set out to walk, our own just offer was quickly accepted. This was the most steep and precipitous ascent we had yet attempted, the narrow path being carried up by zigzag along the brink of the precipice till it reaches a height of some thousands of feet; it then strikes off toward the south upon a plateau of bare and ragged rocks which, in a circumference of two or three miles, does not present a single vestige of vegetation. Again the pavilions of snow were pitched round about us, like tents of angel watchers. The recent snow made our path slippery; mounting still higher, we traversed another wild and desolate plateau around the margin of a lake, which has no visible inlet or outlet, and attained the summit of the pass, at an elevation of 7160 feet. The cold was bitter, the winds swept fiercely, and night drew on; but at this point we were repaid for all our toil by the magnificence of a sunset upon the Alps of Italy. These stood before us valled in the richest purple and blue, diffusing through gauze the beams of the invisible sun, while in the deep valley at our feet the green and brown of foliage and rock were interblended in dense and solemn masses. In the dull twilight we wound our way down the famous corkscrew pass, formed out of the solid rock, along the verge of a frightful precipice, to the baths of Lenk. The descent being impracticable with horses, we dismissed these on the summit.

The season at the baths was over, so we missed the opportunity of seeing all sexes, ages, and conditions sitting *tête-à-tête* with their chairs just out of water, and discussing chops and coffee from floating tables. The hot spring is about 120 deg. Fahrenheit. Next morning we proceeded by carriage to Martigny, along the Simplon road, following the course of the Rhone, here swollen to an ample river. The descent of the road through the gorge to the village of Lenk affords a succession of picturesque and majestic views.

Perched on the giddy height of a stupendous precipice is the little village of *Albinen*, whose inhabitants communicate with the valley by means of ladders hung against the almost perpendicular face of the cliff. It is enough to make one dizzy to see men and women, with burdens on their heads or shoulders, climbing the rounds of these frail, unsteady ladders, to reach their homes. Yet even children are taught to run up and down without fear. The Bloomer costume is quite in vogue with the maids of the Ladders.

We struck the Simplon at Lenk, a village three miles distant from the baths of the same name. The baths are 4500 feet above the level of the sea. The ride over this section of the Simplon affords little that is striking; rather a succession of pleasant, quiet views of the river and the vineyards, with glimpses of Monte Rosa and the snowy peaks of the Blumlis Alp. The peasantry looked poor, the fields neglected, the houses dirty and wretched, the whole country *Catholic Italian*. We met many revolting specimens of cretinism.

From Martigny we crossed the *Tete Noir* to Chamouni. At Lenk our party was increased by two English pedestrians, who accompanied us to Chamouni; they walking over the *Tete Noir* while the rest rode on mules. It proved a *Tete Noir* to us that drizzly, dreary day. In the morning the heat was oppressive, but before we reached the summit of the pass the clouds set in thickly about us, and the rain poured steadily for the whole afternoon. We saw nothing of Mont Blanc; but the grand prospect from the Tete-Noir hotel, the wonderful tunnel through the edge of the cliff, and the wild gorges along which the road lay, were worth going to see even in the rain. But how it poured and poured! Our paletots were a good protection to the body, but soon heads were dripping, and boots were soaking, and in this predicament we rode for six mortal hours. Nor was this all. In the very hardest of the storm we brought up before a little stone barrack, whose sentinel demanded our passports. Here was the Sardinian *Douane*, where passports must be examined, and luggage, if any, searched; and here we stood soaking for twenty minutes while the government officials satisfied themselves that we were not smugglers, but only visitors to Mont Blanc. Oh! the beauties of "protection!" But it must have its sentinel as well in the lone pass of the mountains as at the custom-house of the commercial emporium; only it is a little better exemplified by an armed guard waylaying a company of dripping travelers in the mountain pass. I wish my estimable protectionist friends might have stood for an hour in that purgatory. When will this niggardly, contemptible system come to an end? When the Gospel shall teach all nations the doctrine of brotherhood and of complete reciprocity.

Fortunately we had sent our luggage to Geneva, and carried nothing but our knapsacks. By an admirable arrangement in Switzerland, you can put your baggage in charge of the post-office, to be forwarded with the mails, for which you take a receipt, and find a written order awaiting you at the post-office to which it was addressed. The expense is trifling as compared with the accommodation to one who wishes to cross the passes.

The rain had undermined the path along the banks of the Arve, so that the footing for our mules was exceedingly treacherous; avalanches, too, had swept across the track, and we heard them thundering all about us as the rain loosened huge masses of ice and stone from their seat. At one point the ground gave way under a mule, and precipitated him and his rider some fifteen feet down the river's bank; but after the first fright was over, we were happy to recover both but little hurt. Weary, cold, wet, and dreary, we reached Chamouni, and slept "under the *shadow* of Mont Blanc."

Under its shadow we slept, but rose to behold it in cloudless majesty, a mighty mass of hard, glistening snow rounded against the farthest blue. For three days we gazed upon that icy mass, at sunrise, at sunset, by moonlight, and in the blaze of noon, from the opposite height of the *Flegère*, and from the underlying Glacier de Boissons, and at each view *felt* afresh the power of Him *which, by his strength, setteth fast the mountains*. Yet, in the presence of this dread majesty, we found the traces of his *love* in the delicate violet that blushed upon the meadow, and the strawberry that still lingered upon the hill-side. I must confess, however, to a little disappointment in the impression of Mont Blanc. It is so merged in the surrounding mass of mountains that it is even difficult at first to identify the principal peak, and from no point of view does it loom up in such solitary grandeur as does the Jungfrau from Interlachen on the Wengern Alp. The view from Flegère throws it into a bolder relief, but I have since seen it to much better advantage from the observatory at Lyons.

In order to realize the grandeur of *Mont Blanc*, one should visit it before seeing Switzerland, when the mind is open to first impressions of mountain scenery, and should remain in its vicinity long enough to take its bearings from all accessible points. You can not look up to it and take in at one view its enormous mass. It does not burst upon you with the boldness of other mountains less lofty, but more accessible. But once you have learned to mark its points, and to distinguish its huge dome from the needle peaks that stand as sentinels around the pavilion of the mountain king, the soul dilates with the sublimity of this material presence until it grasps the Infinite and the Eternal:

"O dread and silent mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought; entranced in prayer,
I worshiped the Invisible alone.
Yet, like some sweet beguiling melody,
So sweet, we know not we are listening to it,
Thou, the meanwhile, wast blending with my thought,
Yea, with my life and life's own secret joy;
Till the dilating soul, enrapt, transfused,
Into the mighty vision passing—there
As in her natural form, swelled vast to heaven."

In Mont Blanc, Almighty power is made palpable. The mass of rock and earth and snow here piled against the sky overwhelms your every conception, "which by His strength setteth fast the mountains, being girded with power." Yet as I opened my window in the brightness of the Sabbath morning, and drew in the pure fresh air, and felt it fill up every cell of my lungs with a vivifying presence, it seemed that the love of God, an ocean vaster than the mountains and the sky, flowed into my soul, filling its every sensibility with an exquisite joy. It was a morning without clouds; and all day long, in the quiet of the vale of Chamouni, when all visitors had departed, one might sit basking in the sunshine of perpetual love, or, soaring above the peerless mountain, rest in the embrace of Him who saith, "The mountains shall depart, but my covenant shall not depart from thee."

Montauvert and the *Mer de Glace* were early sought; but this icy sea is only a glacier of peculiar extent and formation, and adds little to the first impression made by the Glacier of the Rhone. I was more taken with the Glacier of the Boissons further down the valley. My friend not being able to ascend this ice-mountain, I left him in the keeping of the guide, and accepted the services of a maid of the mountain, the only other person at hand, who offered to pilot me across. Climbing a steep, wooded knoll, we emerged upon the level of the first grand layer of ice. The scene was wonderful. Huge pinnacles of ice, of crystal purity, towered upon every hand; all over the surface were fissures, some of which by sounding appeared 200 feet in depth. The water flowing into these was exquisitely pure. Huge boulders of granite were scattered over the glacier, and on its margin was the morain of earth, stone, and ice that had accumulated for centuries. As the ice dissolves below, this gradually sinks and forces its way out into the valley. I thus saw one of nature's silent operations upon the grandest scale. My guide had provided snow-shoes, and by help of these and her directions, I walked about half a mile across the glacier, leaping the chasms, and climbing icy crags, till descending I met my friend upon the other side, at the unique cascade of the Pellerines. I here had to defend my "*joli guide*" from the envious taunts of the women of a rural restaurant; for she, too, kept a little house for the refreshment of travelers. She did her part modestly and well, and I may one day write the story of the Maid of the Glacier.

In rain and flood we set out for *Geneva*. The Arve had everywhere overflowed the fields, spreading desolation upon every hand. The villages were flooded, so that in one place a man on horseback preceded the diligence to direct the way through a principal street, the horses being up to their middle in water. Bridges were gone, and *women* were at work repairing the roads. Great was the loss of the poor villagers by such a flood. It had broken down every barrier, and had wrought out its mission of ruin. Our journey ended safely in the city of Calvin. We left our passports at the gates, and received permission to enter.

In that quiet city of the Reformation we felt a sublimer presence than that we had just quitted at Chamouni. For is not the mind of Calvin, that for three centuries has impressed itself upon all Christian thought with respect to man and God, the soul and eternity—is not such a mind a nobler creation than Mont Blanc? That mind which so often refreshed itself with the view of the monarch of the mountains, itself a monarch now, shall one day look down from its serene abode, and see Mont Blanc itself dissolve with fervent heat. The sublime objects of this world shall live only in the MIND, that will survive the last dissolution.

At Geneva I parted from the dear companion of this tour, to see him only once or twice again before his departure to the better country. It throws a sacred sadness over these memories to think that he, the gentle, the loving, the truthful, the pure, the heavenly-minded HALL is no more among the living. T.

THE UNION CONGREGATIONAL CHURCH (Rev. Mr. Smith's) in this city, is now closed for repairs and ornament, to be opened in September.

HOLMES.—The numerous friends of Mr. Charles H. Holmes, of Union Village, N. Y., will be pained to learn that his health is precarious, and he will be forced to decline the professorship in Iowa College.

Our Special Contributors.

THE PHILOSOPHY OF SUN-SETS.

BEFORE pursuing any further our examination of the morality of human law and of judicial teachings, which we propose to extend to a consideration of the recent charge of Judge Hoare to the Grand Jury of Massachusetts, we will pause a little in the country, and take a whiff at the calumet of nature. I begin with some faint record of one of the most customary sights on our globe, which may, nevertheless, to many, be one of the rarest. Things are common, not because they are often seen, but because they are seen without being thought upon.

Last evening was one of the most gorgeous sunsets I ever witnessed. The glory was quite unexpected, for the day had been overcast with clouds, and we thought the sun would not be visible in his going down. But just about half an hour before his disc touched the horizon, the dull leaden firmament suddenly changed, and from a solid bank, or succession of *steppes*, the clouds streamed into flying banners. Meantime, with a slow and almost imperceptible motion, long, level masses of clouds were arranging themselves in bars and stripes near the horizon, as a procession of angels might line the way in deep, interminable files, upon the sea of glass before the throne, or at the gates of the Celestial City. Into those massy bars of golden cloud, those silent, motionless, expecting seas of gold, which the down-rushing flood of sun-set light *made* golden, the sun was to descend, shining between them, and through them, forming a singularly majestic management of cloud-draperies, reflecting and re-duplicating the sun in their own transparency, vailing his glory so that one could gaze at it, and then opening for the full flood of light to be poured aslant upon the fields and trees in farewell vision. And while the sun was plowing through these seas at the horizon, the clouds above were assuming shapes as of hovering angels with vast outspreading wings, and lower down they appeared as the rolling and breaking surf of an ocean of flame. Then, when the sun's orb had disappeared beneath the horizon, there came that sudden lighting up of the whole heavens, as if fretted with dropping flames, which is sometimes though rarely seen, the result of the hanging fringes and fleeces of cloud catching the last direct rays of the sun, the whole blaze of the sunbeams, indeed, after the earth has lost them. Thus the radiant golden illumination almost glared up, like the flickering and flashing of an infinite distant conflagration, and seemed increasing every moment while the twilight was deepening.

Meantime, beneath this roof of orange-colored flame, where the clouds seemed waving and shooting upward as in the wildest blaze of the Northern lights, the long masses of cloud near the horizon passed from the most brilliant vermilion to the deepest purple and crimson, islanded as in a sea of gold. The coloring became deeper and more intense, then began to die away, with the effect as of choral and instrumental music bursting on the ear through a gateway suddenly opened, then gradually dying as the gate is closed, and the music retreats to a distance. What language can begin to tell the magic and majestic changes of form and shape, corresponding with the suffusion, variety, and play of hues so rich and burning, the shadows deepening on earth, and the solemn magnificence following the pathway of the sun, and as it were withdrawing into heaven—the repose, the stillness, the splendor—the transfiguration of elements within the sphere of this world's atmosphere, material elements, into such types of celestial glory! Wonderful! Out of a few simple materials, coarse materials, if brought close to the senses, fog, vapor, and flame from the setting sun, Creative Wisdom combines and arranges a scene of such impressive and entrancing beauty that its loveliness alone were worth a journey of angels from heaven to earth to see it even but once! And yet, how heedless are the multitude of mankind in regard to it! How many there are, of beings deemed intelligent, that have passed many years of busy life upon this planet, yet never once devoted five minutes' serious attention to the glory of such a scene!

It is tea-time, and while the sun is setting, the people of our hotel are drinking tea; and so, in one way and another, this half-hour of such extraordinary resplendence in heaven and beauty on earth, in the open face of nature, passes as utterly unnoted as if it were a cloudy sky at midnight. With the generality of persons there is a most prodigious waste of all the elements of discipline, suggestion, and creative power, which God has lavished in the scenery and seasons of our world, for the education of the mind, the development of taste and imagination.

Then, too, these lovely moonlight nights, with the weather so enchanting, the evening air so warm and dry, inviting to lonely or social walks and watchings of the beauty of nature, the evening sky, so pure, so bright, so cloudless, or of such magnificence of beauty by reason of the clouds, and of such softness and melancholy gentleness, winning the soul itself to a mood of reflecting pathos and sympathy, or solemnity and deep thought; how many are there, in all this crowd of animated intelligences, scarcely aware that there *is* a moon! How many from the cities, where neither sun-rise nor sun-set, moon, nor the beautiful sad clouds by moonlight, nor forest-walks, nor lovely scenes of nature, are known or noticed the year round, who spend even *this* interval of their escape from the prison of brick walls and hot pavements into the open country in crowded drawing-rooms! These evenings, than which none more beautiful can ever be expected on earth, these hours of solemn radiance in heaven, and pensive, thoughtful loveliness over all the landscape—evenings, that for another whole year at least, even if life be spared, can not recur, for most of these visitors, with the same opportunity and leisure for beholding these inspiring, elevating, and refining scenes—are spent in dancing!

"This pomp and prodigality of heaven,
Oh! how canst thou renounce, and hope to be forgiven!"

Well! even if there were nothing *but* the religion of Nature, these frivolous, heartless, fashionable souls, are guilty of despising and abjuring it. If Nature *were* their God, Nature would condemn them, would exercise or execute the retribution of an insulted and avenging deity upon them; nay, *does* execute it, for they suffer an irremediable loss and mischief now, though they know it not at present, and they store up positive evil for the future, where it is difficult to determine whether the anguish of the ruin, or remorse for the loss, will be the greater.

But not all are such. An old gentleman last evening, during the glory of the sun-set of which I have spoken, reminded me, by his own unaffected enjoyment of the scene, of that beautiful passage in Coleridge's Friend, familiar perhaps to most of my readers, where he speaks of the element of genius as being the permanent enjoyment of nature, a preservation of the sense of novelty in the beautiful appearances of nature, and the power to carry forward that sense and that admiration of natural beauty from youth into old age. I met this gentleman coming up the bank where I was standing. "I have come out to behold this sun-set," said he. "What an extraordinary scene!" It was delightful to witness and enjoy *his* enjoyment, and to find and know by his conversation that it was the pleasure of a Christian mind. Now, while we were gazing, a young lady begged me to go and whirl her round the circular railroad—a sacrifice to the setting sun, which, as a friend was with her, I did not conceive that the decorum either of nature or grace required me to make, and therefore remained with my gray-headed companion, to watch the heavens, the clouds, and the blaze of setting glory, uninterrupted. Of all the great crowd of human beings here at leisure, and most of them well-educated, only two or three were attracted by this wondrous scene. Most of them, as I have said, were regimentalized at tea, in the hotel; and, after that, for dancing. One that prefers walking is eccentric.

The aspects of nature are apt to come to the mind as familiar things, common sights, that may be enjoyed at any time, and are known to every body. But really they are of all things in our life the most unfamiliar, and the least known. For, consider their boundless change and variety, the evanescence and infinitude of their expressions, the phenomena of no one day or night precisely like those of another, the phenomena of the *seasons* all so different, and of the months in the seasons, all possessing some curious and impressive peculiarities, the months as well as the seasons affording scope for the closest observation, study, and thought. Consider, moreover, that only once in a year are these peculiar and infinitely rich and varied aspects presented, and possibly not more than once in several years to be observed in such splendor and supremacy of beauty and perfection, as, for example, the sun-set of last evening. Consider farther, that as three-score years and ten form the limits of an ordinary life-time, the period of the study and enjoyment of nature with a quiet and serene perception of her beauty can not be supposed ordinarily to embrace more than fifty years; in the generality of cases, not near so many. Only fifty times in the longest life can any man be supposed to have beheld, studied, and enjoyed the phenomena of any one season of nature's loveliness and nature's processes, and never but once a year. How can any such expanse of wisdom and glory become in such a way familiar, or by personal experience and enjoyment fully known? Truly, even if God's works were not *so* beautiful, *so* glorious, that they can never tire, God has provided, in the very shortness of human existence here, against the possibility of his works ever becoming trite to the minds of his creatures. Let any man tell me, if he can, the whole of the meaning of that passage, "He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

If the expression "the world," in this text, could bear any such meaning as it does in the New Testament, for instance, in the passage in James, "the friendship of *the world* is enmity with God," then one would be tempted to make the second *he*, in the middle paragraph, refer to Satan, the god of this world, while the first refers to God our Creator. The passage would then read thus: God hath made every thing beautiful in his time: also, the devil hath set the world in men's hearts, so that no man can find out the work that God maketh. But take both pronouns as referring to God, and *the world* as meaning *the eternity*, or a shadow of it, an emanation from it, an intimate analogy with it, then it would mean that God has connected such an eternal significance with his works, has inbreathed within every beautiful thing such a profound moral lesson, or such a power of reflecting his own attributes, that even the creation is infinitely beyond the fathoming-line of man's intellect. And, indeed, since "by the things that are made" we understand "his eternal power and godhead," then there is in nature this infinite capacity of teaching. No man can thoroughly find it out. And therefore it is, that the true love of nature in the poet inspires the mind and heart with so much that is *so like* religion, and yet if it be nature alone, nothing of true piety, but only mere sentimentalism, a sentimentalism that has often been mistaken for the religion of the Gospel.

Not the less precious is true communion with nature on account of this mistake. President Edwards is a most delightful example of the manner in which true communion with nature passes into communion with God. So is the poet Cowper. And Cowper and Edwards, the Christian poet and the Christian metaphysician, had naturally, as well as by grace, many things in common. It would make this article too long to quote here from the poetical experience of Edwards; that of Cowper is more familiarly known. They both understood what a soul of hidden meaning resides in the simplest and lowliest of God's works. John Foster has often expressed, in very striking language, the same experience. He often spoke of nature as if it were to him almost a personality, a consciousness, yet never in any approach to the absurdity of a pantheistic transcendentalism. He said that when he set himself to observe, he "felt more than a simple perception of objects; they became environed with an atmosphere, and shed forth an emanation. They came accompanied with trains of images, moral analogies, and a wide-diffused, vitalized, and indefinable kind of sentimentalism. After one has passed a few hours in *this element of revelation*, which presents this old world like a new vision all around, one is ashamed of so many hundred walks and days, which have been vacant of observation and reflection." C.

A WALK AMONG TREES.

EVERY one who has read the life of Sir Walter Scott knows his love of trees. He used to say that of all his compositions, he was the most proud of his compositions—to make trees grow. There is yet at East-Hampton, flourishing in a hearty age, an orchard set out by the hands of my father. And we have heard him say, that after an absence from home, the first impulse, after greeting his own family, was to go out and examine each tree in his orchard, from root to top. No man that ever planted a tree or loved one but knows how to sympathize with this feeling. Oliver Wendell Holmes spends his summer months upon a beautiful farm near Pittsfield, on which are half a hundred acres of the *original* forest-trees, some of them doubtless five hundred years old; trees that heard the Revolutionary cannon, (or heard of them,) and before that, the crack of the rifle in early Colonial-Indian wars, when Miahcomo, with his fugitive Pequots, took refuge in the Berkshire hills. It is said that Dr. Holmes has measured with tape-line every tree on his place, and knows each one of them with intimate personal acquaintance.

To the great tree-loving fraternity we belong. And our first excursion in Lenox was to salute our notable trees. We had a nervous anxiety to see that the axe had not hewn, nor the lightning struck them; that no worm had gnawed at the root, or cattle at the trunk; that their branches were not broken, nor their leaves failing from drought. We found them all standing in their uprightness. They lifted up their heads toward heaven, and sent down to us from all their boughs a leafy measure of recognition and affection. Blessed be the dew that cools their evening leaves, and the rains that quench their daily thirst! May the storm be as merciful to them when, in winter, it roars through their branches, as is a harper of his harp! Let the snow lie lightly on their boughs, and long hence be the summer that shall find no leaves to clothe these nobles of the pasture! First in our regard, as it is first in the whole nobility of trees, stands the white elm; no less esteemed because it is an American tree, known abroad only by importation, and never seen in all its magnificence, except in our own valleys. The old oaks of England are very excellent in their way, gnarled and rugged. The elm has strength as significant as they, and a grace, a royalty, which leaves the oak like a boor in comparison. Had the elm been an English tree, and had Chaucer seen and loved and sung it, and even Shakspeare, and every English poet hung some garlands upon it, it would have lifted up its head now, not only the noblest of all growing things, but enshrined in a thousand rich associations of history and literature. Who ever sees a hawthorn or a sweet-briar (the eglantine) that his thoughts do not, like a bolt of light, burst through ranks of poets, and ranges of sparkling thoughts which have been born since England had a written language, and of which the rose, the willow, the eglantine, the hawthorn, and other scores of vines or trees have been the cause, as they are now and for ever the suggestions and remembrancers? Who ever looks upon an oak, and does not think of navies; of storms; of battles on the ocean; of the noble lyrics of the sea; of English glades; of the fugitive Charles, the tree-mounted monarch; of the Herne oak; of parks and forests; of Robin Hood and his merry men, Friar Tuck not excepted; of old baronial halls with mellow light streaming through diamond-shaped panes upon oaken floors, and of elaborate carved wainscotings? And who that has ever traveled in English second-class cushionless cars has not other and less genial remembrances of the enduring solidity of the impervious, unelastic oak? One such oak I have, and only one, yet discovered. On my west line is a fringe of forest, through which rushes in spring, trickles in early summer, and dies out entirely in August, the issues of a noble spring from the near hill-side. On the eastern edge of this belt of trees stands the monarchical oak, wide branching on the east toward the open pasture and the free light, but on its western side lean and branchless from the pressure of neighboring trees; for trees, like men, can not grow to the real nature that is in them when crowded by too much society. Both need to be touched on every side by sun and air, and by nothing else, if they are to be rounded out into full symmetry. Growing right up by its side, and through its branches, is a long wifely elm—beauty and grace embosomed by strength. Their leaves come and go together, and all the summer long they mingle their rustling harmonies. Their roots pasture in the same soil, nor could either of them be hewn down without tearing away the branches and marring the beauty of the other. And a tree, when thoroughly disbranched, may, by time and care, regain its health again, but never its beauty.

Under this oak I love to sit, and hear all the things which its leaves have to tell. No printed leaves have more treasures of history or of literature to those who know how to listen. But if clouds kindly shield us from the sun, then we love as well to couch down on the grass some thirty yards off, and watch the green and dusky white, as the wind turns the leaves up or down, all along the tremulous forest-side. And, by the way, there is a world of matter in this habit of leaves. In some trees, they have an individuality of movement, in others they move in clusters, and in others in masses. The leaves of maples move in communities. If one quivers, they are all quivering together. You think of the whole tree when you look at it. A puff of wind whitens the whole forest-side of maples. But in the tulip-tree, and all native poplars and aspens, each leaf moves by itself. Under the same wind one is trilling, another whirling, another slowly vibrating right and left, and each one acting quite independently of the other. It is a real specimen of *individualism*. The maples are *socialistic*. Both seem to do very well upon their respective theories. I have questioned both as to this great conflicting problem, association, or individual sovereignty; but their replies, like some other communications with a world of importance in them, and a solemn semblance of deep revelations, leave me in the end to make up my own mind on the subject the best way I can. Still, I love to hear them buzz. A stroke of wind upon the forest, indolently swelling and subsiding, is like a stroke upon a hive of bees, for sound; and like stirring a fire full of sparks, for upspringing thoughts and ideal suggestions. The melodious whir draws out a flitting swarm of sweet images that play before the eye like those evening troops of gauzy insects that hang in the air between you and the sun, and pipe their own music, and flit in airy rounds of mingled dance as if the whole errand of their lives was to swing in mazes of sweet music. But, to return to the leaves, our settled conviction is, that it is best for every leaf to use its own stem in its own way, and for every tree to follow its own inward impulse, upward, outward, in form and motion of leaf, twig, bough, and trunk. Where trees can not help themselves, they had better grow in forests, long-drawn and lean, with no side-branches, but only a top, spread to the sun, far up. Thus growing, they will hold each other up; and, being shallow-rooted, resist the storm by their common strength. They will be good for timber, for fuel, and for solitude of shades. But if it be given to a tree to stand out where the east and the west, the north and the south all look at it at once, and each gives it gifts of beauty, rounding it up into a mighty tower of strength, so let it stand to tell the world what God thought of when he first thought of a tree!

Thus do ye stand, noble elms! Lifted up so high are your topmost boughs, that no indolent birds care to seek you, and only those nimble wings, and they with unwonted beat, that love exertion, and aspire to sing where none sing higher Aspiration! So Heaven gives it pure as flames to the noble bosom. But debased with passion and selfishness it comes to be only Ambition!

It was in the presence of this pasture-elm, which we name the queen, that we first felt to our very marrow, that we had indeed became owners of the soil! It was with a feeling of awe that we looked up into its face, and when I whispered to myself, This is mine, there was a shrinking as if there were sacrilege in the very thought of *property* in such a creature of God as this cathedral-topped tree. Does a man bare his head in some old church? So did I, standing in the shadow of this regal tree, and looking up into that completed glory, at which three hundred years have been at work with noiseless fingers! What was I in its presence but a grasshopper? My heart said, "I may not call thee property, and that property mine! Thou belongest to the air. Thou art the child of summer. Thou art the mighty temple where birds praise God. Thou belongest to no man's hand, but to all men's eyes that do love beauty, and that have learned through beauty to behold God! Stand then in thine own beauty and grandeur! I shall be a lover and a protector to keep drought from thy roots, and the axe from thy trunk."

For, remorseless men there are crawling yet upon the face of the earth, smitten blind, and inwardly dead, whose only thought of a tree of ages is that it is food for the axe and the saw! These are the wretches of whom the Scripture speaks: "*A man was famous according as he had lifted up axes upon the thick trees.*"

Thus famous, or rather infamous, was the last owner but one, before me, of this farm. Upon the crown of the hill, just where an artist would have planted them, had he wished to have them exactly in the right place, grew some two hundred stalwarth and ancient maples, beeches, ashes, and oaks, a narrow belt-like forest, forming a screen from the northern and western winds in winter, and a harp of endless music for the summer. The wretched owner of this farm, tempted of the Devil, cut down the whole blessed band and brotherhood of trees, that he might fill his pocket with two pitiful dollars a cord for the wood! Well, his pocket was the best part of him. The iron furnaces have devoured my grove, and their huge stumps, that stood like grave-stones, have been cleared away, that a grove may be planted in the same spot, for the next hundred years to nourish into the stature and glory of that which is gone. And, in other places, I find the memorials of many noble trees slain; here a hemlock that carried up its eternal green a hundred feet into the winter air; there a huge double-trunked chestnut, dear old grandfather of hundreds of children that have for generations clubbed its boughs, or shook its nut-laden top, and laughed and shouted as bushels of chestnuts rattled down. Now, the tree exists only as loop-holed posts and weather-browned rails. I hope the fellow got a sliver in his finger every time he touched the hemlock plank, or let down the bars made of those chestnut rails!

What, then, it will be said, must no one touch a tree? must there be no fuel, no timber? Go to the *forest* for both. There are no individual trees there, only a forest. One trunk here, and one there, leaves the *forest* just as perfect as before, and gives room for young aspiring trees to come up in the world. But for a man to cut down a large, well-formed, healthy tree from the road-side, or from pastures or fields, is a piece of unpardonable Vandalism. It is worse than Puritan hammers upon painted windows and idolatrous statues. Money can buy houses, build walls, dig and drain the soil, cover the hills with grass, and the grass with herds and flocks. But no money can buy the growth of trees. They are born of Time. Years are the only coin in which they can be paid for. Beside, so noble a thing is a well-grown tree, that it is a treasure to the community, just as is a work of art. If a monarch were to blot out Ruben's Descent from the Cross, or Angelo's Last Judgment, or batter to pieces the marbles of Greece, the whole world would curse him, and for ever. Trees are the only art-treasures which belong to our villages. They should be precious as gold.

But let not the glory and grace of single trees lead us to neglect the peculiar excellences of the forest. We go from one to the other, needing both; as in music we wander from melody to harmony, and from many-voiced and intertwined harmonies back to simple melody again.

To most people a grove is a grove, and all groves are alike. But there are no two alike. There is as marked a difference between different forests as between different communities. A grove of pines without under-brush, carpeted with the fine-fingered russet leaves of the pine, and odorous of resinous gums, has scarcely a trace of likeness to a maple woods, either in the insects, the birds, the shrubs, the light and shade, or the sound of its leaves. If we lived in olden times among young mythologies, we should say that pines held the imprisoned spirits of naids and water-nymphs, and their sounds were of the waters for whose lucid depths they always sighed. At any rate, the first pines must have grown on the sea-shore, and learned their first sounds from the surf and the waves; and all their posterity have inherited the sound, and borne it inland to the mountains.

I like best a forest of mingled trees, ash, maple, oak, beech, hickory, and evergreens, with birches growing along the edges of the brook that carries itself through the roots and stones, toward the willows that grow in yonder meadow. It should be deep and somber in some directions, running off into shadowy recesses and coverts beyond all footsteps. In such a wood there is endless variety. It will breath as many voices to your fancy as might be brought from any organ beneath the pressure of some Handel's hands. By the way, Handel and Beethoven always remind me of forests. So do some poets, whose numbers are various as the infinity of vegetation, fine as the choicest cut leaves, strong and rugged in places, as the unbarked trunk, and gnarled roots at the ground's surface. Is there any other place, except the sea-side, where hours are so short and moments so swift, as in a forest? Where else, except in the rare communion of those much loved, do we awake from pleasure whose calm flow is without a ripple, into surprise that whole hours are gone which we thought but just begun—blossomed and dropped, which we thought but just budding! It is no place for busy men. Let those resort thither who have vocations of labor and care. Nay, rather, let those who, too busy, need to be more away from strife and overtasking labor, seek the forest: let it sing to them, and in its twilights let oblivious quiet steal over their cares, as the tides, rising silently from the ocean, creep upon rude-visaged rocks and cover them down beneath their placid depths. ✻

DENOMINATIONALISM.

In view of the numerous sects of Christians in this country, and of our laws which give full toleration in matters of religion, it seems to have been a subject of wonder among the people of England that there should have been any religion at all among us. Within the present century, a distinguished Presbyterian divine, in giving an account of his travels in that country, seems to take it for granted that, for this reason, there can be very little religion in New-England; and he thinks this state of things is to be attributed to our Congregationalism. But with near four thousand churches in England, and half as many in this country, and twice as many gathered among our Baptist brethren, (of the same discipline,) exhibiting good practical results for more than two centuries, we can not feel that we deserve to be spoken of in this manner.

It would seem, by reports from synods and general assemblies, that our Presbyterian brethren perceive some very bad things in our ecclesiastical polity, of which we are not aware; as they attack us with great vivacity, and impeach the motives of some of our best movements. When our churches have been gathered in the vicinity of those of their order, and when our brethren in their churches separate and gather churches of their own chosen order, an unaccountable irritation and hostility seem to be the consequence. Yet we hear of no such irritation or hostility on the gathering of Baptist or Methodist churches in their vicinity, or, indeed, those of any other denomination. It is not easy to perceive why we are favored with this "selection." There may be reasons of which I am not aware. It may be thought that *our* churches occupy ground which *they* have the better right to occupy; and we have heard it often proclaimed that Congregationalism may do for New-England, but will not do for the *West*.

Peter Plymley long ago remarked, that "there is a vast luxury in *selecting* a particular set of Christians, and worrying them as a boy worries a puppy-dog: it is an *amusement* to which some are brought up." This "luxury" is not to be ascribed to our brethren, and especially not to the eminent divine who lately "selected" the Albany Convention. We ought to be very cautious in assigning motives, and we are bound to give a charitable, and, indeed, most favorable construction, to all they do and say; but we may well look into the history of denominational action in times past, and it is to be feared that to many of these outbreaks the *simile* may be well applied.

The Independents were, from the first, "set upon," and "hunted like partridges on the mountains," and were specially "selected" by the bishops and *set upon* for this "worrying amusement," until they became pilgrims, and at last settled upon the Plymouth Rock. Their churches have become so numerous, that, for a long time, they have had very little to fear from their old enemies; their churches having nearly doubled in the last half century.

But there is another kind of "amusement" which may still be enjoyed. There are conventions and assemblies, and speakers and reporters, and there are newspapers and reports; speeches may be made abounding in injurious insinuations and suggestions, and the speakers, as well as writers, may "draw upon their imaginations for their facts," and the newspaper press is open, so that they may be extensively circulated, until those who make them and those who read them begin to believe all is true, until what may have been intended for "amusement" becomes matter of discord among brethren. Examples of this sort remind us of the fable of the Boys and the Frogs.

The faith delivered to the saints is to be preserved and contended for; and it is said Presbyterianism better secures and preserves this faith than Congregationalism. This is easily said; but where is the proof? Certainly our ministry is orthodox, able, and faithful, witnessed by its publications, and especially by being often called to occupy the Presbyterian pulpits. We have the same articles of faith, and, though our discipline varies in the manner of it, yet we attain the true end of Christian discipline, and our churches "walk in the truth." The aspersion of ill names—that we are "floating islands" and "loose disciplinarians"—we do not deserve, and it recoils upon those who make it.

It is said that there are more than one hundred Unitarian churches in New-England, some of which were formerly orthodox, and this is said to show we are not good "preservers of the faith." I might show how this change was effected, and that it was not effected by any change of faith in the orthodox churches.* But I prefer to *set off* this fact against another, and the balance will be large in favor of Congregationalism.

In the time of the sittings of the Westminster Assembly, the Presbyterians were a decided majority; and, before they ended, their order was established by law, and a large majority of the churches in England had Presbyterian pastors. At the Restoration, (1662,) Episcopalianism was reëstablished by act of parliament. "The ministers then ejected from the churches were nearly all Presbyterians. [I quote from the "Westminster Review," 1836, p. 49.] The great body of the dissenters of those times, to the end of the century, were led by these ejected ministers, (men of learning, virtue, and piety,) and those of their immediate descendants. The name of Presbyterian was retained, though it had lost its distinctive import. No attempt at discipline or Presbyterian organization was attempted. They said the creed-making age was over, and their works began to breathe a spirit of charity and benevolence, and of preference for the *practical* over what were considered the *doctrinal* or dogmatic precepts of the Gospel. Arminianism next appeared; Arianism also very soon became prevalent, and the works of that day, of various persuasions, continually charge the Presbyterians, if not with fostering, at least of taking no steps to oppose it. Their academies allowed the liberty of free inquiry, and the ministers who issued from them, as might be expected, went further than their predecessors. Before the middle of the century, heresy was universally prevalent, and long before its close the English Presbyterians were almost everywhere Unitarians."

With that Review, I think it a very poor business for the professors of our benign religion to invent "instruments to scrape one another's consciences." Our *religion* is *aggressive;* but our *denominationalism* ought not to be in any measure aggressive or proselytizing. "Persecution never has and never will root out a single opinion from the world." All agree in the end to be attained by Church and state. It may be that divers forms of it may ultimately more fully attain the great end, for the sake of which all Christian communities have been anxious to have *some* form of church government. "To every one may be given grace according to the measure of the gift of Christ."

"Our protection against the outbreaks of religious zeal," says Plymley, "must be sought in the progressive improvement and moderating spirit of the age." Let us embrace this "moderating spirit;" "not rendering railing for railing, but contrariwise, blessing." "Our Christian, our exalted duty, is to exercise charity and kindness; to hope all things possible of our brethren."

A DESCENDANT OF THE PURITANS.

* The result was much aided by our legal decisions, which transferred the property of the churches to the parishes and religious societies. In this way, when a majority of the parish called a Unitarian pastor, the church were compelled to accede, and supply themselves (by the help of the minority) with a new house of worship. The societies in the mean time set up churches of their own faith.

FROM OUR FRENCH CORRESPONDENT.

X——, July 19, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: I have frequently spoken, in these letters, of the increasing power of the priests in France, and of the innumerable favors they have received at the hands of the imperial government. There was nothing surprising in it. The Roman Catholic clergy had united with Bonaparte to overthrow the republic and our liberties; it was but just that they should divide the spoils between themselves after the victory. But, as it frequently happens in like cases, this last operation threatens to become a cause of difficulty and of division between those who were so closely united to perpetrate the deed. Before and after the 2d of December, the clergy have received immense sums of money; all the honors which the empire could bestow have been showered upon them; the press has been forbidden to speak against them; the Protestants have been vexed, and their missionary efforts impeded in every way; laws have been made to put into the hands of monks, nuns, and priests, the education of the people's children; every thing has been done on the part of the government to give the priests all the means of influencing the nation they could wish for. But, like the grave, they never say, Enough! Wherever they take a foothold, they will endeavor to cover the whole ground; like him who thought he had done nothing as long as any thing remained to be done, their ambition makes them despise every thing they have received as long as there is any thing to be obtained. More than that, they declare themselves persecuted when they are not entirely masters, and show clearly that, however humble may be their countenance, they always and everywhere aspire to supreme power. *Omnia serviliter pro dominatione*, is their constant motto. It will not surprise you, therefore, that, owing to some evidence given of their excessive ambition, our magnanimous Emperor Boustrapa* has felt the need of warning them of his intention not to yield up every thing to them, and of retaining for himself the power which they covet. This reaction, for such it is, began to show itself, less than a year ago, by an article published in the *Moniteur*, on the subject of civil marriage. The Roman Catholic Church, which considers marriage as *a sacrament*, teaches that all marriages contracted before civil officers, or out of the Church, are adulterous. Intoxicated with the power they had already gained, the priests of France thought, at the time alluded to, that the moment had come to put an end to the law which, in allowing mayors to perform marriages, sanctioned that which the Church considers as a mortal sin. Therefore they asked for its repeal, and loudly announced that the government was about to grant it. It was then that the *Moniteur* declared solemnly that the government had no thought of doing any such thing, and asserted its intention to leave untouched the basis of civil right as it had been bequeathed to us by the revolution of 1789. Not long after the appearance of this *note*, a new law on public instruction was presented by the government to the legislative body, and passed, whose main object was to shorten somewhat the privileges granted to the clergy by the former one, and to diminish their excessive influence on the government-schools and colleges. Finally, a few days ago only, a new article, officially published in the *Moniteur*, on the subject of the keeping of the Lord's day, was rightly interpreted by every body, as another rebuke to the priest's party, and a declaration of resistance to the pretensions of the clergy.

I gave you, in a former letter, some information on an interesting movement set on foot in Paris and in other places, for the closing of stores on Sundays. Nothing could be more praiseworthy than such efforts as aim to persuade the people to cease Sunday-labor freely, and, so far, no one, even among the infidels, was disposed to blame or to oppose them. But unfortunately our zealous papists have no faith in certain truths they preach; they do not trust their power, and they seem bound to always dishonor Christianity by trying to *compel* men to obey its precepts. Finding that to persuade shop-keepers to shut up their stores on Sunday was a process both slow and difficult, they called upon the government—their great resource—and asked for a law which should compel every body to keep the Sunday and the *fêtes* of the Church. Mistaking their desires for reality, they, several times, announced that the government was about to take up the cause of Sabbaths and *fête*-keeping, and obtain by force that which religion could not obtain by influence. This announcement called forth a declaration from the *Moniteur* that the government meant to do no such thing, and was willing, on the contrary, to maintain the right of every body to act, in this respect, according to his own opinion.

The alleged relation of the civil power against the clergy is not a mere deduction from the facts mentioned; the clergy acknowledge it, they speak of it in no mild terms, and prepare themselves for a campaign in favor of the *violated rights of the Church*. I can give this as positive, that already thirty-three of our bishops, well-known for their haughtiness and virulent ultramontanism, have pledged their help for the contemplated agitation.

If such a subject could be made at all interesting to your readers, I would explain here the position of the two parties into which the French clergy is divided, and show the difference between the *Gallican* and the *ultramontane* priests. Suffice it to say, that the former are still attached to certain privileges and liberties which the latter have given up in order to gain a more perfect union (or rather absorption) with the Church of Rome. The former would have the Church of France govern herself in several things, whilst the latter, more consistent with the papist principle, want to be, in every thing, the absolute subjects of the Pope. Though there is still a Gallican party in France, and even a newspaper, *L'Ami de la Religion*, sustaining its views with a good deal of ability, ultramontanism reigns all over France. Until quite recently the great Seminary of St. Sulpice of Paris, the largest theological school of the Romish Church in France, was thought to be under Gallican influences. Now it has just submitted itself to the rules of ultramontanism. The Congregation of the *Index* at Rome, whose sentences had never been accepted in France, having lately condemned the *Theology* of Bailly, and the *Manual of Droit Canon*, of Mr. Lequeux, which were used as text books at St. Sulpice, the directors of that seminary have given up at once the use of these books. When I speak of parties in the Roman Catholic Church in France, let the reader always remember that only the clergy and very few other individuals are involved in it. The mass of the people know nothing of it; they, most of them, are ignorant of the very names by which these parties are designated.

The Emperor of Russia is reported to have said: "The war, the real, the great war is not yet begun; but it will soon commence, if I am compelled to it; I will then meet my enemies with an army of five hundred thousand men; and we will see!" On the other hand, Bonaparte, at Boulogne, on the occasion of the departure of the army sent to the Baltic Sea, made a most warlike speech. The circumstances were stirring, and the place full of reminiscences. Bonaparte at Boulogne! He was there once a shabby prince, a drunken pretender, and every thing around him spoke of the immense failure which the place once witnessed. Never mind! The *success* of the 2d of December has rendered glorious the attempts of Boulogne and Strasbourg! *Vive l'Empereur!* then; and mark the style of his last speech: The soldiers who go (the poor fellows!) to shed their blood in the Baltic, he calls them "my children," and in a most equivocal sentence, he "*se plaint de sa grandeur qui l'attache au rivage.*" Complains of his being prevented from accompanying them, "being yet," as he says, "detained by imperious duties from the theater of action." The French† may mean: *I continue to be detained*, etc., and does not signify any thing; or, *I am yet for a while detained*, etc., and clearly signifies that his majesty really will, one of these days, start for war *in persona*. May it be so!

* *Boustrapa*, name commonly given to Bonaparte by the workmen of Paris, is composed of the first syllables of the names of the three places which have witnessed his efforts to gain the empire: *Boulogne, Strasbourg*, and *Paris*.

† Et moi que des devoirs impérieux retiennent *encore* loin des événements, etc.

The ways of Providence are hidden to us; who can tell when and how France may be delivered from her tyrant!

But I must not allow myself to be carried away by an obstinate sense of honor, and an uncompromising patriotism. While I am expressing my longings for deliverance from a power whose crimes I can not forget, I hear from England a voice of sympathy and admiration which quite rebukes me. Good Englishmen! they were, after the *coup d'état*, filled with horror and contempt for the gang of criminals who had just triumphed in Paris; and now they are raptured at the sight, and moved to tears of joy at the thought of the great prince and powerful Emperor who helps them to open to their trade seas heretofore shut up for their vessels! They are now preparing—statesmen, ministers, lord-mayors, M. Ps, lords, and merchants—to invite to England a number of the statesmen, savants, senators, etc., etc., who surround Bonaparte, and give them a series of banquets, and a succession of flattering speeches! They will forget that, among their distinguished guests, not one honest man could be found; that all are perjured, all have their hands stained with innocent blood! all are responsible for the shame which covers France! O Mammon! these are thy miracles!

Affairs at Madrid look worse and worse for the governing party. Though the information coming from those quarters is generally unreliable and contradictory, yet it seems pretty certain that the insurgents are gaining ground, and have, in several encounters, had the advantage over the queen's troops. The civil governor of Madrid has published a proclamation intended to tranquilize the inhabitants of that city, but the document exhibits a dissimulation and stupidity equally surprising. One passage runs thus: "Discouragement is spreading among the insurgents, so much so that they have thought necessary to divide their troops into three columns." What do you think of the evidence!

Decidedly, the dread traveler, the Asiatic cholera, is among us. It has begun its fearful work in twenty-three different departments. So far, Marseilles seems to suffer most from it. The number of deaths is reported to have amounted there to one hundred and fifty in one day. It is on the increase in Paris.

The corn-harvests are generally very fine and abundant. The vine, however, has much suffered in some parts of the country; the *oïdium* has destroyed every promise of ripe grape.

FRANC PARLEUR.

A GLANCE AT THE CRYSTAL PALACE.

BY OUR ENGLISH CORRESPONDENT.

Deliberately and studiously examined, the architectural courts of the Crystal Palace would present subtle links of connection between objects which, viewed differently, present the most startling contrasts and wide dissimilarities. We have given a mere glance at some of the courts in one of the side-aisles: between the side-aisles is the main avenue or nave, seventy-two feet in width; crossing this we are in another and very different world. The plain and severe forms of Roman art are behind us, and the eye no longer rests on horizontal lines, and almost colorless and undecorated façades. "The dark ages," in all their splendor, startle the eye and stimulate the imagination as the English Mediæval Court is approached.

In old cathedrals, on the best preserved screens of old churches, on the tombs of monarchs of the period, may yet be traced the remains of rich decorations and profuse ornament. But how rich and profuse these decorations were, few have imagined; but here we have the most striking examples, reproduced in all their splendor and effulgence. The entrance to this court is, I believe, copied from Rochester Cathedral, and is singularly beautiful; here are saintly and regal figures in their richly-canopied niches, clothed in the costume of the period, the regal crowns, and gemmed and many-colored robes, fresh from the hands of the artists. Here are niches and arcades, and all the profusion of ornament and decoration of the Gothic style at its highest point. Confessedly, the power of these combinations is great. Here, in the crowd, and amidst a host of incongruities, and while startled by violent contrasts, the mind is forcibly seized upon. We are in the midst of sepulchral monuments, the most interesting that England possesses, and are made to converse with death and the dead, even amidst the crowd and pressure of life. The stirring, active crowd is about us; but there lie the Crusaders, dark and grim, on the pavement—effigies and armor all perfect—the crossed legs, in evidence of the Crusade. There, too, is the tomb of the "Lady Margaret," the pious patron of the Universities of Cambridge and Oxford, from whom the "Margaret Professors" of this day; this was the mother of Henry VII. And here is Queen Eleanor, as splendidly interred at Westminster, and near at hand is the tomb of the great prelate and encourager of learning, William of Wykeham, from Manchester Cathedral; here also, high on his last resting-place, yet martial and commanding, Edward the Black Prince, in armor of bright gold: and so through a long catalogue, not to tell of lofty, gray sculptured crosses of the cloister, or of walls covered with bas-reliefs and examples of Gothic art. All these subdue the crowd, and compel converse with the past and with the awful future. There is a French, and Italian, and German Mediæval court; but of these naught can be said here, save that Notre Dame, of Paris, or San Michele, of Florence, and numerous other churches in France and Italy, Prague, Mayence, and Nuremberg, have all been laid under contribution, and furnished their most striking treasures to enrich these courts.

Every court in its turn appears the most striking and extraordinary. At the first glance the *Renaissance* Court claimed to be the most startling. Here was a perfect embarrassment of riches. It seemed as if the human mind, having exhausted itself upon the Gothic form till that style was smothered with excess of ornament and died out, now burst forth anew in the style of revived classic art. Strange admixtures there are, certainly, and an evident struggling out of the apparently worn-out Gothic era; but the Renaissance is yet world-wide remote from those courts over the way—from the Greek and Roman—which it would emulate. The door-ways here present some of the most striking examples of labor and skill; and among these are the famous gates from the baptistery of Florence, executed by Lorenzo Ghiberti, who devoted twenty years to their production. They are in bronze, of many panels, each panel devoted to a Scripture subject. The design and execution admirable indeed. Michael Angelo called them "the Gates of Paradise;" and from his day to the present, men of taste, and artists, have made an idol of the gates of Ghiberti. But these gates are but one object among hundreds in this court; here are statues, arches, friezes, and monuments, too many to be characterized, or even to be catalogued. The Elizabethan Court is nearly related to this; here lies the grim Tudor man-woman Elizabeth, and beside her the beautiful and faithless **Mary** Queen of Scots, prompting the never-ending discussion.

The Italian Court shines in full splendor. Here the old Goth and the Christian architect (as modern architectural cant hath it) are conquered. Old Rome appears in modern Italy. Michael Angelo triumphs here, and Raffaelle is resplendent on the walls. Of course the Moses, and the Virgin and Child, and the Medici monuments, and the frescoes from the Vatican, and a hundred most famous works beside, are here—works over which men linger for years in Italy.

One is quite ashamed thus meagerly to characterize these courts; but what can be done with such an accumulation of wealth? Take the fact that there are actually eleven hand-books published, each descriptive of independent portions of the Palace; and, indeed, such a little library is necessary to a full and intelligent appreciation; but reference can not be made to guides and hand-books at this time, even if it were desirable.

The Pompeian House is not among the courts at which we have glanced, but it can not be forgotten. It is a most perfect and very charming dwelling in its way. You feel in a moment how veritable a piece of antiquity it is, from the vestibule to the kitchen in the inner corner. In the former is that same ferocious house-dog, ramping in Mosaic with the well-bored caution, *Cave Canem!* as we step over the dog into the narrow prothyrum or passage, on either side of which is a small room for door-keeper or slaves, and pass into the atrium or outer hall. The architectural design is harmonious and beautiful, and greatly heightened by the decorations, which are chaste and highly finished—the work of superior artists. The walls are painted in panels, the colors graduated, from dark at the base, brightening into light above. On the sides of this hall are the narrow sleeping-apartments—to the English apprehension little better than dark stone closets; these are beautifully painted, and on the panels are scenes and subjects from classic story; beyond this outer hall is a large apartment, the private portion of the dwelling, but without any apparent means of entire privacy; a curtain probably sufficed to keep out all but the specially invited. The Pompeian House was usually crowded with admiring visitors, who were scrutinizing closely every portion of the building; some discussing the dining-room and the broad couches on which the feasting Roman leaned or lay to eat; others wondering how a dinner could be got up and served from the small kitchen and apparently limited appliances; some, too, looked almost wistfully at the elegant bath-room of the luxurious Roman. The domestic altar, the sacred hearth and the lares, were in the appropriate place, but did not appear to be generally recognized. The hall is lighted from an opening in the roof, the *compluvium*, through which the rain fell into the marble basin or *impluvium* beneath. The opening in this typical house is larger than in the actual houses of Pompeii, for the sake of admitting more light, and displaying the beauty of the paintings and decorations. The floor is tesselated. The effect of structure and materials upon temperature was very observable, to at least one visitor; though the house was under the great glass cover, and the month July, it struck cold, not inviting to stay, but prompting to a resort to the more genial temperature of the arctic regions or Ethnological and Natural History department, near at hand. This is a favorite quarter with the general public, which crowds around the groups of human beings of strange aspect, placed in appropriate scenery. Here are bears, foxes, Esquimaux; and not far distant, the native North-American engaged in the war-dance, surrounded by indigenous trees and shrubs—Rhododendrons, Kulmias, Andromedas, and the *arbor vitæ*; and so on to Central and South-America, and their representatives; and still on to the old, old world of Africa, and of Asia, where little ones, half-delight, half-terror, see the swarthy Hindoo attacking from the elephant's back fierce tigers, which are all but alive; or stand and gaze where the camel bends to drink of the pool of the desert, or look wonderingly at Zuloos, Kaffirs, Tartars, and strange varieties of humanity, in their habits—or no-habits—as they live. Not without feelings of pain and humiliation is this Ethnographical department to be traversed by the thoughtful and Christian man, who here is made to realize the vast disparities and strange conditions existing among the one family of man: he sees the natural unity of the race, and has to own to the "one blood," and, in a measure, is made to feel that he shares in the degradation and partakes in the vileness of the heathen and the savage; then the questionings without an end—the accomplished and refined Greek yonder—poets, orators, statesmen; the Roman, with his conquering and administrative powers, these, and these savages and barbarians, what the difference! They glorified Him not. And who, O Christian man, has made thee to differ in thy too little difference! When shall the Indian, and negro, and the rude barbarian see His glory! When shall the people of "Christian" nations be converted unto God, and incense and a pure offering ascend from the altar of a purified earth!

COLLEGES.

NEW-ALBANY SEMINARY.

The Trustees consider the action of the last O. S. General Assembly as a tacit determination to let the synods of the North-west have their seminary at New-Albany. They have, therefore, resolved to proceed to man and endow the institution for full operation. They elected Rev. Thomas E. Thomas, D.D., President of the College at South-Hanover, to the vacant professorship, and he has accepted the office. The *Southern Presbyterian* makes the following comments:

"Dr. Thomas, of whom we know little except that he is held in much esteem for his abilities in his own part of the country, has accepted a chair in the seminary at New-Albany, and by so doing will, no doubt, give a new impetus to this institution whose existence has been seriously threatened by the establishment of the Danville Seminary. Dr. Thomas some years since was a conspicuous leader of the abolition party in Ohio. Whether he has changed his views on that subject or not, we are not informed; but if he has not, the fears which have been entertained, but which were most eloquently ridiculed on the floor of the last General Assembly by Mr. McClung, of Indianapolis, may prove not altogether groundless, namely, that the New-Albany Seminary may become an engine for the propagation of abolitionism in the North-west. Dr. McMaster, another professor, is not free from the suspicion of a similar taint."

GALENA THEOLOGICAL SEMINARY.

Is there such an institution? If so, where is it? Has there been a corner-stone laid or not? These are questions to which we find it difficult to obtain an answer. On the authority of *both* the Galena papers and of the Chicago *Press*, we stated that the corner stone was laid, but was to be removed (by railroad, we suppose) to Chicago. But the last Galena *Gazette* says:

"We stated yesterday morning that the corner-stone of a theological seminary was laid at Galena. In this, it seems, that ourselves or some body else made a mistake. The corner stone of such an institution was not laid in Galena, nor do we expect to witness such an event very soon. The Board of Directors, on a further examination of the subject, concluded to enlarge their plans of operations, with the permission of the subscribers here, and raise funds to the amount of $200,000, instead of $100,000, as was originally contemplated. They propose to expend the sum of $100,000 of this money in erecting a college of a high grade in Galena, having a suitable classical department connected with the same, and of expending the other $100,000 in some locality hereafter to be agreed upon by them."

We hope our Galena friends will find they have received a *quid pro quo*. But we opine some of them will be pretty gray before a half score of students are matriculated at their college. But whence are to come the $200,000 for endowments in a church which, with all its appliances, has not yet been able to raise $100,000 for the popular cause of church erection in the whole United States!—*Congregational Herald.*

HAMILTON COLLEGE.—Hon. Aaron Clark, ex-Mayor of New-York, has given $500 to Hamilton College, the income of which shall be annually given to an under-graduate for excellence in oratory. Mr. Clark received his academic education at Clinton, and has not forgotten the friends and benefactors of his youth. Hon. George Underwood, of Auburn, has also given $500, the income of which is to be given as a prize for excellence in chemistry.

SIGNS AMONG THE COLLEGES.—Professor Goodrich made a speech at Milwaukee during the grand excursion, in which he stated that Yale College was opposed to slavery, and the faculty all of one mind on the subject, and wished the fact to be known North and South. It is said that an unusual number of Southern students have offered themselves this year.

Among the commencement exercises the present year at different colleges, Frederick Douglass addressed the literary societies at Western Reserve College, Henry Ward Beecher at Meadville, Wendell Phillips at Union, J. P. Thompson at Andover, and William H. Seward at Yale, where George W. Perkins also preached the *concio ad clerum*. The Alumni at Harvard chose Charles Sumner for their vice-president. Wabash College conferred the honorary D.D. on Joshua Leavitt; and Yale College the LL.D. on W. H. Seward.—*Evening Post.*

OAKLAND COLLEGE.—The resignation of Dr. Stanton was received with regret by the trustees, as having taken place contrary to their wishes, and they passed highly complimentary resolutions to him. It seems from publications that the College is in a most critical condition as to its property. The New-Orleans *Creole* says:

"This Southern institution, we hope, will not be permitted to languish. The address of the late president, Dr. Stanton, is a lucid exposition of the heroic efforts made by a few men, both now and in times past, to build up home institutions; and the address of Mr. Murdoch is earnest and eloquent in its pleading. There are passages in it which should make Southerners hang their heads with shame, so glowingly is the

ROMAN CATHOLIC COLLEGE.—It is stated that the Roman Catholic denomination have purchased a large piece of property, with buildings upon it, in Morris county, near Madison, which is to be occupied for a college.

ASBURY UNIVERSITY.—The Indiana Asbury University, under the patronage of the Methodist denomination, located at Greencastle, and numbering about 300 students, held its anniversary week before last, and graduated a class of twelve. Rev. Dr. Clark, editor of the *Ladies' Repository*, has been appointed president, in place of Dr. Berry, resigned. The *Western Christian Advocate* says: "He immediately declined to accept the office. The trustees appointed a committee of correspondence in reference to the selection of a president. They are unanimously and earnestly desirous to secure the services of Dr. Clark, and still urge him to recall his declination. Dr. Clark never expressed any wish for the situation; and we calculate he will continue to fill the office of editor of the *Ladies' Repository*. Our friends may depend on this."

TUFTS COLLEGE, MASS.—Candidates for admission to the freshman class will be examined at the College, September 13, at 12½ o'clock P.M. The *Transcript* says:

"Rev. H. Ballou, (2d,) D.D., President, will give instruction in ancient and modern geography, evidences of Christianity, and other studies. William P. Drew, a graduate of Bowdoin College, has been elected professor of the Latin and Greek languages. The professor of mathematics has not yet been elected."

OGLETHORPE UNIVERSITY, GA.—The graduating class this year consisted of sixteen. The degree of A.M., in course, was conferred on Francis H. Bowman and William Witherspoon, graduates of the college. The honorary degree of A.M. was conferred upon Henry F. Campbell, M.D., and Robert Campbell, M.D., of Augusta; and upon John Newton, of Walton county, Fla. The degree of D.D. was conferred on Rev. N. A. Pratt, of Roswell, Cobb county, Ga.

OAKLAND COLLEGE, MISS.—Rev. Dr. Stanton and Rev. Professor Hutchinson, of Oakland, Miss., having resigned, the trustees elected Rev. James Purviance president, and Rev. Messrs. Lowry, Doremus, Moore, and Adams professors, an entirely new faculty, and all of them ministers of the Gospel.

BOWDOIN COLLEGE ME.—Commencement that week. The sermon before the graduating class was delivered on Sunday by Rev. Professor Hitchcock, and was an able and touching admonition to persevere in the path of duty at whatever cost, and at all hazards. On Tuesday afternoon, Richard H. Dana, Jr., Esq., pronounced an oration before the united societies, and William B. Glazier a poem. Mr. Dana's oration was on the Sources of Human Influence, and was distinguished by his usual characteristics. It was elegant, learned, practical, earnest.

Mr. Glazier's poem was on Summer, and was by turns witty, wise, and sentimental, though chiefly the latter. It was interspersed with a number of songs, one of which, commencing

"O Summer Lea!"

was highly commended for its melody and rhythm.

The regular commencement exercises were on Wednesday. Nineteen parts were performed to the great satisfaction of the students, their friends, and the faculty.

There is one custom in vogue here which other colleges might well adopt. The church in which the performances take place is cruciform. The seats in each of the transepts and galleries are numbered, and tickets of admission issued to members of the senior class in sufficient quantities to fill the reserved seats. In this way there is always room, without crowding or anxiety.

It may be affirmed of this college that it is one of the most democratic and thorough institutions in this country. There is the utmost freedom of thought among the students, as well as a manliness and force not often seen in college. The faculty, with few exceptions, are liberal, progressive men. Indeed, a degree of LL.D. from this college is worth ten times as much as one of the same sort from Harvard, because it is not conferred one tenth as often; and never, except in occasional instances, upon any but men of universally acknowledged talent. The only recent mistake they have made in this respect was the degree given to Franklin Pierce; but it may be set down as a palliation of the offense, that it was conferred while Pierce was a candidate for president. Many other men were as much mistaken at that time as Bowdoin College.—*Cor. of Evening Post.*

ANDOVER THEOLOGICAL SEMINARY.—The anniversary exercises took place last week. Rev. J. P. Thompson, of New-York, addressed the Society of Inquiry. Rev. M. P. Braman, D.D., of Danvers, addressed the Alumni. At the conclusion of his discourse the Alumni meeting was held, and the Secretary read brief notices of the following Alumni who have died during the year:

Jonathan Bigelow of the class of 1820.
Preserved Smith, N. H., of the class of 1831.
Samuel Washburn, Maine, of the class of 1832.
Jared Reed, Connecticut, of the class of 1832.
Louis Dwight, Massachusetts, of the class of 1819.
J. F. Cook, New-Jersey, of the class of 1811.
W. N. Nileus of the class of 1823.
J. M. Roland of the class of 1829.
J. D. Lewis, Massachusetts, of the class of 1832.
Henry E. Eastman, Massachusetts, 1835.

The youngest of the above was 45 years of age, the oldest 66.

Rev. Dr. Adams, of Brunswick, Me., was chosen preacher; and Dr. A. D. Smith, of New-York, substitute.

The Porter Rhetorical Society was addressed by Prof. George J. Chase, of Brown University.

In the evening orations were pronounced before the societies, by William F. Avery, of Conway, Mass.; J. F. Pottibone, of Rockton, Ill.; and James P. Kimball, of Oakham, Mass. J. Eames Rankin, of Chester, Vt., gave a poem. The productions were all well received.

The triennial catalogue of the seminary is published this year. The total are 1177, deceased 244, foreign missionaries 106, ministers and missionaries west of the State of New-York 170, presidents and professors of colleges 78. In the graduating class there are 19, in the two remaining classes 32 to 29 respectively.

MANLIUS COLLEGE, O.—Commencement, July 27th. On Wednesday morning an address was delivered before the Alumni Association, by Rev. S. P. Fay, of Hampton, New Hampshire, a graduate of the class of 1844. Other addresses by Rev. E. P. Pratt, of Portsmouth, and S. W. Fisher, D.D., of Cincinnati.

On Thursday, a large audience having assembled, the Baccalaureate was delivered by Rev. Dr. Smith, President of the College; a most able and interesting effort. At the conclusion of the address, the degree of Bachelor of Arts was conferred by the president upon the eleven speakers of the morning; the degree of Master upon three former graduates, and the degree of Doctor of Divinity upon Rev. Addison Kingsbury, of Putnam, Ohio.

WESLEYAN UNIVERSITY, CT.—Commencement last week. Poem on Monday evening, by William Stark, Esq., of Brooklyn; and an oration by Rev. Dr. Bethune. Oration before the Alumni on Tuesday evening, by C. G. Reynolds, Esq. Governor Dutton was welcomed with great applause at the Alumni meeting. They had two good reasons for giving him a hearty reception, in his late signatures to two capital bills passed by the legislature, one of which is the modified Maine law, which has gone quietly into effect, and the other an act appropriating ten thousand dollars to the University, on condition of the completion of an added endowment of one hundred thousand dollars, fifty thousand of which have been subscribed at Boston, and the remainder is being secured in New-York and its vicinity.

On Wednesday, the degree of A.B. was conferred on twenty-nine graduates; and the honorary degree of M.A. was conferred on Rev. T. F. R. Mercein, of New-York; Rev. Z. A. Mudge, and Jonathan Johnston. The degree of D.D. was conferred on Rev. Joseph Cummings, President of Genesee College; Rev. Miner Raymond, Principal of the Wesleyan Academy at Wilbraham, Mass.; and Rev. Phineas Rice, of Peekskill, N. Y. The degree of LL.D. was conferred on Hon. S. D. Hubbard, of Middletown, Ct., formerly Postmaster-General of the United States; and on Francis Hall, Esq., of this city, the veteran editor of the *Commercial Advertiser*. Editorial stock is rising.

UNIVERSITY OF VERMONT.—The college at Burlington kept its jubilee this year, it being the fiftieth anniversary of the first commencement. Three of the four graduates of the class of 1804 were present.

Tuesday forenoon the Alumni and Literary Societies celebrated the fiftieth anniversary of commencement in the Unitarian church. A very large congregation assembled and crowded the church to overflowing. Doctor Wheeler, former President of the University, gave a history of the college for the last half century, its early and humble beginning among the pine-trees and stumps upon the hill; its severe struggles for an existence; its successes and misfortunes, and its present prosperity. The learned doctor made his discourse exceedingly interesting with some occasional flashings of true eloquence.

He was followed by J. R. Spalding, Esq., of New-York, and a poem by Rev. A. G. Wheeler, of Grand Isle. The verse flowed smoothly, the flashes of wit were keen, and the performance was well received.

A procession was now formed and marched down to the Exchange, kept by L. P. Blodgett & Brother, where a splendid dinner was prepared for the associated Alumni. Some two or three hundred sat down and feasted; after which came toasts, speeches, and songs. The Alumni came from all parts of our Union once more to see their beloved Alma Mater, and talk

Wednesday was commencement day. Some of the young men spoke in public on the stage, and received their degrees. These performances were highly creditable to themselves and to their teachers. The subjects of their speeches were well chosen, and had some bearing upon actual life. On the whole the graduates performed well their parts, and their physiques look as if they would hoe their rows with skill and energy when they go out into the world's field.

Several honorary degrees were conferred, such as D.D., LL.D., but the names of those honored by the University of Vermont I can not remember. No matter. Those capitals will not add one inch to their stature, nor give their minds a single new thought. The evening was closed, not by a "commencement ball," but by a happy and brilliant *reunion* at Mr. John B. Peek's, whose better half threw open her doors and pleasure grounds, and gave the graduates and many others a splendid entertainment.—*Cor. of the Tribune.*

DICKINSON COLLEGE, CARLISLE.—Commencement, July 13. On the previous Sabbath morning, Dr. E. Wentworth delivered a discourse of remarkable point and power, in the chapel, to the students. Text: "Be strong, and show thyself a man."—1 Kings 2: 2. The discourse was characterized with the Doctor's peculiar clearness and fervency, and was just the thing every way, for the young men to whom it was addressed.

On Thursday, twenty young gentlemen received the degree of A.B.; two of them, Otis Gibbons and J. B. Perrie, will soon embark for China as missionaries of the M. E. Church, accompanied by Dr. Wentworth, formerly professor of the same college. It seems that the present state of our China mission not only needs several, but requires some one of large experience and superior practical ability to attend carefully to the management of the enterprise. Dr. W. is every way qualified for such a post. His desire, long entertained, to engage personally in the actual labors of some foreign mission, is thus realized. The Doctor's labors as Professor in Dickinson College for the last few years, have been eminently successful, and in the very pit, as everywhere, his services have been particularly popular. His place in the college will be supplied by Professor W. C. Wilson, of West-Chester, Pa. The chair of Modern Languages being also vacated, Professor Schemo, of Philadelphia, has been elected thereto.

The catalogue for the past year makes a show of 242 students. The present condition of the college is highly prosperous. Next September it opens again under the endowment system, the minimum sum of $100,000 having been already subscribed.

BELOIT COLLEGE, WIS.—Literary orations by Rev. H. M. Goodwin, of Rockford; and Hon. William Lynde, of Milwaukee. The graduating class consisted of four. The correspondent of the *Congregational Herald* says:

"It may appear invidious to particularize, as they all were good, but the oration of Harlan M. Page, son of the Harlan Page whose memory is so precious to all the churches; and the Master's oration, by Joseph Collie, of the first graduating class, are deserving of special mention. They would have done honor to any college in the land. And if our Western colleges can educate and send forth such men into the ministry, then surely should they be fostered and sustained by all.

"The college is too well known to need commendation. The faculty are all earnest, devoted men, well qualified for their posts. Professor F. W. Fisk, who was elected a year ago to the Professorship of Rhetoric, has been upon the ground the last term, and entered with great zeal and success upon his duties. Professor William Porter, who has been associated the past year with Professor Bushnell in the department of mathematics, was elected by the trustees associate professor in that department. All feel that he is a valuable accession to the board of instruction. With a generosity truly commendable, Rev. Dr. Brinsmade, the excellent pastor of the Congregational church in Beloit, and Professor J. Bushnell, have endowed the professorship of Professor Porter by a donation of $5000 each. No better proof can be given of the merits of the college than such endowments from the most intimately associated with it. A bequest was also received from Mr. Joseph Otis, of Norwich, Ct., of $2000, the interest to be applied to the education of young men preparing for the ministry. The college has now property estimated at $72,000, besides the college building and the grounds, which, together with the library and apparatus, is worth at least $20,000, making the entire property of the college over $92,000. A new building is being erected for the accommodation

About two o'clock on Tuesday afternoon, Aug. 8, near Herring's, at the opening of Ninth avenue, during a pretty fresh breeze, the following occurrence was witnessed by several persons:

A little whirlwind commenced in the street, which increased to about 12 feet diameter, and whirled round with great rapidity, carrying up the dirt and chips in its way with great velocity, until it formed a distinctly marked opaque column, about the size of a large and tall pine-tree. It moved over the ground for perhaps 200 feet, and maintained its appearance for nearly five minutes.

So much did the column (formed entirely of the *sweepings* of the street) resemble a *water-spout*, which *the writer* had often seen at sea, that he took shelter behind the corner of Herring's factory, as the column moved toward him.

It faded away, however, amid the shouts of children, like the baseless fabric of a vision, and left not a wreck behind. R.

SECESSION.

BY FRANCIS S. KEYSER.

Aye! let them rend the spangled flag,
And take their proper paltry half;
Be theirs the torn and blood-laced rag,
Ours is the hand that holds the staff:

The stalwart hand whose manly gripe
Links the free North like iron bars;
Twill fling to serfdom every stripe,
And guard for Freedom all the stars.

TEXTUAL SONGS.—NO. XVII.

"Rejoice evermore."—1 Thess. 5:16.

When the sun of morning breaketh
O'er the hills with cheering glow,
And on every spray awaketh
All the songs of earth below;
Catch the notes of dawning beauty,
As like incense they arise,
And on wings of love and duty
Let thy joy salute the skies.

While the glorious daylight burneth,
From the tides of lofty noon,
Till earth's golden axle turneth
Toward the chambers of the moon;
When the quiet, velvet even
Noiseless trips along the lea,
Let thy soul, to musing given,
Of a joyous tenor be.

If in gratitude abounding,
Shall thy heart find sweet employ;
Every tuneful chord resounding
With the notes of constant joy.
Even the tears of human sorrow
Still through skies of mercy fall:
And fresh tints of glory borrow,
And to fresh rejoicing call.

STOCKBRIDGE, Mass. E. W. B. CANNING.

Literary Record.

Forum.—"Manual of the Patriotic Volunteer on Active Service, and in Regular and Irregular War." By Hugh Forbes. Printed by W. H. Tinson, 24 Beekman street. 12mo, pp. 298. "This edition in English is published by the Society of Universal Democratic Republicanism, and the profits of the sale will be devoted to facilitate the publication of cheap editions in other languages." It gives minute directions for the management of a popular outbreak or revolution, and may have its utility hereafter, in the possible movements of European populations for the recovery of their rights. It not only teaches the details of war, but inculcates principles of humanity and equity which are too often lost sight of in revolutionary conflicts. We hope its warlike instructions may never become practical in regard to the "oppressed" millions of our own republic.

THE DESCENT INTO HADES.—"The Belief of the First Three Centuries, Concerning Christ's Mission to the Under-world." By Frederick Hurdekoper. Published by Crosby, Nichols & Co., Boston; Charles S. Francis & Co., New-York; and D. Saxton, Meadville, Pa. 12mo, pp. 187.

COBB.—"An Examination of the Origin, Progress, and Unity of the Church of God, together with its Doctrines, Institutions, and Ordinances, exhibiting the Connection of its various Dispensations in the Development of the Plan of Human Salvation. With an Appendix, containing the Religious Principles of the Church. The whole comprising a System of General Theology. By Howell Cobb. Georgia, 1854." We copy the whole title-page of a book in 8vo, pp. 253, which has been sent by the author, who lives at Perry, Ga.

USEFUL MAP.—Mr. Colton, the map publisher, 172 William street, has issued a beautiful map of the Nebraska and Kansas territories, with the Indian territory on the South, and parts of New-Mexico and Utah. On this map are laid down all the principal routes proposed for railroads to the Pacific; the Northern by the Missouri Valley, the South Pass route, the Central from St. Louis, and the Southern by El Paso. There is appended at the bottom a map of the territory acquired by the recent treaty with Mexico; and in a corner is a neat map of the whole extent of the United States, as at present bounded.

HISTORICAL.—Mr. Charles B. Norton, of this city, has issued a proposal to publish by subscription a series of works, entitled "The Library of American Revolutionary History." It will consist of revised editions of the principal contemporary histories and memoirs of the revolutionary period of this country, with such illustrative documents as the editor, Professor G. W. Greene, formerly of Brown University, may deem it proper to supply.

The collection will commence with the publication of a volume containing Colonel Henry Lee's "Memoirs of the War in the Southern Department of the United States," with notes, plans, and portraits, and many letters and documents heretofore unpublished.—*Post.*

NOLTE.—"Fifty Years in Both Hemispheres; or, Reminiscences of the Life of a Former Merchant." By Vincent Nolte, late of New-Orleans. "Translated from the German." Redfield, Publisher. 12mo, pp. 475. It would be more satisfactory, could one read this without the feeling that passion and imagination have mingled their promptings with the records of history.

THE GREAT EXHIBITION.—"Lectures on the Progress of Art and Science, resulting from the Great Exhibition in London, Delivered before the Society of Arts, Manufactures, and Commerce, at the Suggestion of H.R.H. Prince Albert, by Dr. Whewell, Sir Henry T de la Beche, Prof. Owen, Jacob Bell, Esq., Dr. Lyon Playfair, Prof. Lindley, Prof. Solly, Prof. Willis, James Glaisher, Esq., Henry Hensman, Esq., Prof. Boyle, and Capt. Washington, R.N." Published by A. S. Barnes & Co., 51 John street; H. W. Derby, Cincinnati. 12mo, pp. 468.

SIR JOHN FRANKLIN.—"The Polar Regions; or, a Search after Sir John Franklin's Expedition. By Lieut. Sherard Osborn, Commanding H. M. Steam-vessel 'Pioneer.' Dedicated to Lady Franklin." 12mo, pp. 216. A. S. Barnes & Co., Publishers. Mr. O. very frankly expresses his regret that the squadron with which he was connected made so great a mistake, in 1851, in trying Jones' Sound instead of Wellington Channel, as the door of hope to the open Polar Sea. He is now satisfied of the feasibility of the Wellington Channel, and believes that Franklin went that way, and that he and his company will be found there—alive! Read a paragraph:

"Let us inquire into this barrier of ice in Wellington Channel. Twice had Parry seen the channel, in 1819 and 1820; he saw no barrier then. We reached it in the fall of 1850, after a very backward and severe summer, with winter fast closing in upon us. We saw long flights of birds retreating from their summer breeding-places somewhere beyond the broad fields of ice that lay athwart its channel. We wondered at the numerous shoals of white whale passing from some unknown northern region, southward to more genial climes. We talked of fixed ice; yet, in one day, twelve miles of it came away, and nearly beset us among its fragments. We heard Captain Penny's report that there was water to be seen north of the remaining belt, of about ten miles in width. We were like deaf adders; we were obstinate, and went into winter-quarters under Griffith's Island, believing that nothing more could be done, because a fixed barrier of ice extended across Wellington Channel. We were miserably deceived."

It will be seen how this confirms Dr. Kane's reasoning, and imparts additional interest to the excursion of that explorer across the continent of Greenland, from whom it is now time we should hear.

THE QUARTERLIES.

"The New-Brunswick Review," published under the auspices of Rutgers' College, has issued its second number, having eight articles:

1. Constantinople, and its Capture by the Turks.
2. Neology in the Netherlands.
3. Health of Students and Literary Men.
4. Modern Greek Literature.
5. Self-Culture. Hugh Miller.
6. Economical Entomology.
7. Theognis, and the Moral Poetry of Greece.
8. Dr. Schaff as a Church Historian.

The last-named article, of 47 pages, seems to be a continuation of a very severe and elaborate notice of the same writer, in the first number of the Review, and indicates a purpose of annihilation of the German professor.

Religious Intelligence.

REV. J. B. CLARK, of Clarendon, Vt., has sent to the church a resignation of his ministerial charge, to take effect the 1st of November. Bro. Clark is an earnest, acceptable, and successful minister, and his departure, if he shall indeed leave, will be lamented by his own people, and by the pastors with whom he has been associated. W.

TYPE-OLOGY.—A very respectable contemporary speaks of Rev. Dr. Plumer as elected to the chair of "*Diplomatic* and Pastoral Theology."

A BENEVOLENT ACT.—A gentleman of this city has been so much gratified with the perusal of Dr. Wayland's discourse, entitled "The Apostolic Ministry," that he has purchased a thousand copies for gratuitous distribution to clergymen and divinity students. Ministers of every religious denomination, and theological students, are supplied with copies of the work without charge at the book store of Messrs. Gould & Lincoln, No. 59 Washington street.

A TASTE OF EDITORIAL LIFE.—Rev. E. Baird, of the St. Louis *Presbyterian*, says: "He expects, Providence permitting, to continue at his post till the first of October, and thus finish out two years of the most oppressive labor he ever underwent, and the worst requited."

APPOINTMENT OF AN AGENT.—Rev. J. L. Clark, D.D., Rector of St. John's Church, Waterbury, Conn., has been appointed by the Foreign Committee to act as an agent in their behalf. Dr. Clark has accepted the appointment, and proposes to enter upon the duties connected therewith some time next month.

DESERVED.—Rev. William Goodell, of Constantinople, who was awarded the degree of D.D. by Hamilton College, on the same day received the same degree at Columbia College. A contemporary justly states that he has translated the entire Bible into Armeno-Turkish, speaks the Italian language, the French, the Turkish, the Armenian, and the Greek.

REV. D. MCGILL, late of London, has been called to the Union Presbyterian church, Thirteenth st., Phila., as the successor of Rev. W. L. McCalla. The call was unanimous.

WE understand that the Roman Catholic denomination have purchased a large piece of property, with buildings upon it, in Morris county, near Madison, which is to be occupied for a college.—*Newark Adv.*

REV JOSEPH A. RANNEY has resigned his charge of the Presbyterian church in Belleville, Ill., on account of protracted ill-health. For three years he labored there as a home missionary, but for the last three years, the church has cheerfully given him a competent salary. Mr. Ranney has consented to supply, for a short season, the Presbyterian church in Allegan, Michigan.

PRESBYTERY OF WINCHESTER, O. S.—The attention of the pastors, ruling elders, and the people of the congregations of the Presbytery of Winchester is hereby earnestly directed to the fact, that there is a great deficiency in the Presbyterial fund for the support and education of our candidates for the ministry, in consequence of which our candidates are embarrassed and suffering. It is earnestly desired that the pastors, stated supplies, and ruling elders of the churches, especially those which have not heretofore done so, should take immediate action, and endeavor to make collections for this object, to be handed to the treasurer of Presbytery on or before the next stated meeting thereof.—*Presbyterian.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—An effort is now in progress, says the London *Christian Times*, to increase permanently the annual income of this Society. Its fund last year amounted to £59,441; and the lowest estimate that will meet present demands is the addition of £20,000 more. A spirited meeting was recently held in London, when very liberal subscriptions were made, many of them to become annual contributions.

DR. WOODS, OF ANDOVER.—We learn that the venerable Leonard Woods, D.D., of Andover, is able to devote a small portion of his time to the completion of a work upon which he has been some time engaged, namely, a History of the Andover Theological Seminary. The illness with which he is afflicted (heart complaint) is liable to cause his death at any time, but he entertains hopes to be able to finish the volume above named. He now has the valuable assistance of his son, President Woods, of Bowdoin College, who is at present in Andover. Dr. Woods was 80 years old the 19th of June last. He graduated at Harvard College in the class of 1796, and his name was added to the octogenarian list last commencement.—*Transcript.*

ORDINATIONS IN AFRICA.—Mr. Garretson W. Gibson, a colonist, was admitted by Bishop Payne to the order of deacons, at St. Mark's Church, Cape Palmas, on Sunday, 15th January.

Mr. Alfred Francis Russell, of Monrovia, likewise a colonist, was admitted to the order of deacons in the Church of the Epiphany, Cavalla, by Bishop Payne, and subsequently, on the 15th February, to the order of priests, Rev. Alex. Crummell, of Monrovia, preaching the sermon.

Mr. Clement Frederic Jones and Mr. John Musu Minor, *native* youths, educated by the Missionaries, were admitted by Bishop Payne to the order of deacons, on Easter-Day, April 16th, at Cavalla.

BAPTISMS IN THE MISSION.—On the mornings of January 29, February 12, and February 26, Bishop Payne administered Baptism at Cavalla, the whole number being seventeen, twelve infants, and five youths, who had been converted to Christ through the ministrations of missionaries.

THE EPISCOPAL CHURCH IN NEW-HAVEN.—The following are the statistics for the past year: Churches 8, families 1190, baptisms 171, communicants 1399, Sabbath-school scholars 861, contributions $6749.27. So it appears that more than one eighth of the members of the Episcopal Church in the State are to be found in New-Haven, and more than one fourth of its contributions are made here.

A GOOD EXAMPLE.—A few days since a gentleman came into the rooms of the American Board in this city, and laying a thousand-dollar bill on the table, requested one half to be paid over to another Society, and the remaining half to be received as a donation to the treasury of the Board. He was a stranger, and declining to give his name, he stated that he had previously given what he intended as his contribution to foreign missions for the year; but on seeing the announcement of an apprehended deficiency in the receipts, and *considering the uncertainty of the times*, he felt impelled to do something more. We give this as one of many cheering facts of the times.—*Evangelist.*

BROOKLYN.—Rev. J. S. Holme, late of Watertown, N. Y., has accepted the call of the Pierrepont-street Baptist church, Brooklyn; and Rev. M. G. Hodge, now Corresponding Secretary of the Baptist Missionary Convention of the State of New-York, has forwarded his acceptance of the call extended to him by the church lately organized on Atlantic street. Both these gentlemen are believed to possess the qualifications adapting them to the important fields which they are to occupy.

ANNUAL MEETING.—The next annual meeting of the American Board is to be held in the city of Hartford, commencing on Tuesday, the 12th day of September, at 4 o'clock in the afternoon, and continuing probably until Friday following. Rev. Dr. White, President of Wabash College, is expected to preach the annual sermon.

THE LAW PUT IN PRACTICE.—We understand that the Congregational parish in this place (Woburn) have voted to lay an assessment upon the pews agreeably to the provisions of an act of the legislature. Many of the pews are owned by individuals who are not members of the society, and consequently have paid nothing for the maintenance of public worship. At the same meeting it was voted to increase the salary of the pastor, Rev. Mr. Edwards, to $1500. This unsolicited act is alike creditable to minister and people. —*Middlesex Journal.*

PHILADELPHIA.—The Union Baptist church, (colored,) Philadelphia, have settled Rev. Jesse F. Boulding as their pastor. We learn from the *Christian Chronicle* that Mr. B. was recently ordained, on which occasion a sermon was preached by Rev. John Dowling, D.D.

CHINA.—A letter from Canton, dated April 18th, brings cheering intelligence from Amoy. A few Sabbaths before, Mr. Doty, of the American Board of Missions, baptized ten individuals, and the missionaries of the London Society seventeen. There were also many inquirers. "Mr. Doty," says the writer, "is free to call it a 'revival,' because of the unusual interest in the preaching of the Gospel." At a place fifteen miles from Amoy, where Mr. Burns, of the English Presbyterian mission, has been laboring for two months, there is a remarkable reformation. The people, finding their idols vain sources of help, have begun to use them for fuel, and cook their rice with the wooden images.

UNITARIAN MINISTERS IN ENGLAND.—It is stated in the London *Inquirer* that Rev. William H. Channing has been invited to take charge of the Unitarian church in Ranshaw street, Liverpool, the pulpit which has recently been vacated by Rev. Mr. Thom. This is the second instance in which an American minister has been invited by that society to become their pastor; the late Rev. Dr. Parkman, of Boston, having been so invited more than forty years ago, on the completion of his studies in Edinburgh.

It is a remarkable fact that within the last two years more than half of the most important societies in the Unitarian body in England have lost their ministers by death or retirement; and within the last year it has become apparent that there are thirty congregations which have no immediate prospect of a settled ministry among them, the number of clergymen being so much fewer than that of churches. An attempt is being made in Manchester to provide young men with a hasty education to meet this congregational emergency.—*Christian Inquirer.*

CHRISTIAN SELF-DENIAL.—Rev. R. Bickersteth, placed in the laborious and important post of St. Giles-in-the-Fields, and having his income reduced to *one third*, by the prohibition of town interments, was offered a valuable living in Kent. Mr. Short, with the burden of nine thousand people in St. George's, Queen square, had the tender of the deanery of St. Asaph. Both of these clergymen replied, that they must not "seek their own;" that ease and comfort were good things, but not to be purchased by flying from posts of self-denying duty. Both the offers were declined; and both these faithful men remain in their present toilsome positions.

WITHDRAWAL.—The Presbyterian church at Galesburg, Ill., has resolved, by a vote of the members, to withdraw from the N. S. Presbytery, because they are "unwilling to continue in ecclesiastical connection with slaveholders." They say:

"As religion is stronger than politics, and underlies and characterizes all political relations, we are constrained to believe that the Assembly's moral influence has been to exalt and give religious respectability to slavery, and weaken correspondingly, and run down the sentiment of freedom in this country. And we are constrained to believe that at the hour, in answer to the prayers of godly and pious men and women who have toiled earnestly against slavery, the application of free principles is making far more rapid progress among all classes of persons outside of the national religious organizations which include slaveholders, than within them; thus showing demonstrably that their organizations are bulwarks and break-waters around slavery against the rising spirit of freedom."

OSWEGO.—Rev. Lewis Kellogg, late of Whitehall, was installed pastor of the Second Presbyterian church, in the city of Oswego, on Wednesday, July 19, 1854, by the Presbytery of Oswego. Introductory prayer by Rev Dr. Condit, of the First Presbyterian church of Oswego; sermon by Rev. E. Lord, of Fulton; constitutional questions by the Moderator, Rev. Dr. Robinson, of Mexico: installing prayer by Rev. J. Petrie, of Volney; charge to the pastor by Rev. H. H. Morgan, of Hannibal; charge to the people by Rev. J. A. Weed, of Mexicoville. The parts were all performed in a manner creditable to the piety, learning, and talents of the Presbytery. It is no more than reasonable to expect that this church, so important to the cause of practical religion in this growing city, will take deep root downward and bring forth much fruit upward to the glory of God, under the faithful, talented, and prudent labors of Brother Kellogg.

CENTRAL PRESBYTERIAN CHURCH, N. Y.—The church edifice in Broome street was destroyed by fire on Wednesday evening last.

Some facts in the history of the Central Church may prove interesting. On the first Sabbath in March, 1820, Rev. William Patton, attracted by the lack of religious teaching in that neighborhood, commenced preaching to a handful of persons in a small school-room in Mulberry street, just below the corner of Grand street, himself becoming responsible for the rent of the place. On the 8th day of January following, he organized a church, then consisting of only four members.

Not by any means discouraged by this slow growth, he persevered with unremitting zeal, preaching gratuitously for more than two years. His efforts were favored; the society was considerably increased, and in 1822 Mr. Patton was formally installed as the pastor. Measures had already been taken to erect a house of worship, and in September, 1821, the corner-stone of the Central Church was laid. In due time a neat structure, 75 feet long and 60 feet wide, was completed, and on the 7th of May, 1822, was dedicated to public religious service. Mr. Patton continued in the office of pastor for about fourteen years, during which time a very large and flourishing society and congregation were gathered. In 1834 Dr. Patton resigned, having been elected Corresponding Secretary of the Central American Education Society.

Dr. Patton was succeeded by Rev. Dr. Wm. Adams, who continued with much success until within a year or two, when, finding that a great number of his society had moved up-town, the edifice was sold to the Pearl-street congregation, and Dr. Adams's charge was temporarily accommodated at Hope Chapel, until a new church edifice (now in progress) should be completed.

MILFORD.—Rev. S. G. Dodd was dismissed from the pastoral charge of the Second Congregational church, in Milford, Ct., on the 19th ult.

VIRGINIA.—THE FIRST SERMON.—Rev. S. Black, a Southern Methodist minister, lately preached a sermon on Williams' River, in Nicholas county, which was the first one ever delivered in that region of country, though it had been settled for fifty years.—*Richmond Enquirer.*

CHAMPLAIN.—Rev. N. Leighton has asked and received leave to resign the pastoral charge of the church and congregation in Champlain, N. Y.

BROOKLYN YOUNG MEN'S CHRISTIAN ASSOCIATION.—A regular meeting of the Young Men's Christian Association was held on Tuesday evening, when Mr. Lyman Abbott read an essay on Duty *versus* Doctrine; or Creed not the only Test of Christianity. He argued that a Christian ought to show himself by his life, and not by doctrines of the Church alone. A discussion followed; and, after the usual exercises, the meeting separated.

DENOUNCED.—Dr. Turnbull, editor of the *Christian Review*, at the late Baptist Convention of Connecticut, announced that anti-slavery was his first love; that he had backslidden from it; but that now he has returned to it, and stands on the same platform on which he stood fifteen years ago. The Southern patrons of the *Review* will mark this avowal, and act accordingly.—*Southern Baptist.*

CINCINNATI.—The publication of the *Christian Press*, a religious anti-slavery paper, published in this city, under the control of the American Reform Tract and Book Association, has been suspended. It is probable that a monthly sheet will be issued to report the doings of the Society.

AURORA, ILL.—An ecclesiastical council was called for the installation of Rev. Lewis Benedict, as pastor of the Congregational church at Aurora, and assembled in that place on the 19th inst. Sermon by Rev. J. C. Holbrook, of Chicago, from 2 Cor. 2:16; installing prayer by Rev. N. C. Clark, of Udina; charge to the pastor, Rev. Mr. Savage. The prospects of the church are encouraging. The town is growing, the church and society enlarging, and a new house of worship to cost some six thousand dollars soon to be erected, will afford additional attractions for attendance upon their public services.—*Cong. Herald.*

ELLINGTON, CT.—There was an ecclesiastical council held at Ellington, July 20, 1854, by letters missive from the church in Ellington, Rev. Joseph Vaill, D.D., Moderator; Rev. Albert Smith, Scribe.

In view of the state of health of Mr. Wood for the last eighteen months, the uncertainty that exists respecting his future recovery, and his full conviction of the desirableness of his being released from the labors and cares of the pastoral office, with a view to his restoration, it was voted expedient that he should be dismissed.

The Council unite in bearing their decided testimony to the good standing, and the high Christian and ministerial character of Rev. George I. Wood. They deeply regret the necessity which exists in the present state of his health for the dissolution of his pastoral relation, and they earnestly hope that he may be hereafter restored to such a state of health as to be permitted to resume the good work to which he has devoted himself.

ANDOVER THEOLOGICAL SEMINARY.—Of the whole graduating class, twenty-three in number, ten have appointments at the West, three are going as missionaries to Armenia, China, and the Cherokee country, and nearly all the remainder have made engagements to enter upon pastoral duties.

WOODBURY.—Rev. Lucius Curtis was recently dismissed from the Congregational church of Woodbury, South, Ct., on account of ill-health.

ECCLESIASTICAL.—Rev. Dr. Nevins, of Cleveland, O., has received an invitation from the Orthodox church and society in Walpole, Mass., to become their pastor. His answer has not yet been given.

AMERICAN BOARD OF MISSIONS.—The receipts from the 1st of August to the 1st of July were $266,254.93. For the month of June they were as follows:

Maine	$1,670 93	Illinois	318 60
New-Hampshire	696 84	Michigan	592 88
Vermont	303 86	Wisconsin	17 00
Massachusetts	7,657 85	Iowa	39 75
Connecticut	965 71	Missouri	65 00
Rhode-Island	40 90	Kentucky	50 00
New-York	6,432 57	Tennessee	143 77
New-Jersey	1,172 40	Louisiana	151 03
Pennsylvania	296 04	Alabama	25 00
Delaware	90 60	Minnesota Territory	3 55
Virginia	175 66		
North-Carolina	23 54		$21,398 70
Georgia	43 00	In foreign lands	895 60
Ohio	799 78		
Indiana	124 38		$22,294 60

Domestic Summary.

A LONG BILL.—The post-route bill, which was signed by the President at 10 o'clock on Thursday night, required for its enrolment one thousand sheets of parchment, costing $200! It is a recapitulation of all the existing post-routes in the United States, to which some six or seven hundred new ones are added. The arrangement is alphabetical, for the convenience of reference.

CHOLERA.—It is estimated that since the appearance of the cholera at Jessore, in British India, in 1817, not less than eighteen millions of the human family have fallen victims to it; about fifteen to sixteen millions of whom have died in India and other parts of Asia, and the remainder in Europe and America.

THE OLDEST HOUSE IN NEW-YORK.—The oldest house standing in the city of New-York is the building owned by *old* Alderman Gilford, and known as No. 122 William street. The garden of this house, a hundred years ago, extended to the strand of the East river—a gradual descent; and for many years was known and celebrated, in former days, as producing the finest peaches and plums grown on this island. The house was built of brick imported from Holland. Some of the timbers in this house must be 120 years old, if not more.—*Herald.*

"*Old*" Alderman Gilford! Not very complimentary of the *young* writer of the above paragraph. From our knowledge and experience of Alderman Gilford, we dare venture to assert that on a pedestrian tour he would *now* beat many young men, and we believe he daily performs more labor (or pleasure) in that way than the writer who calls him *old*. We admit that our friend Gilford has passed his three-score years and ten, yet there are few in New-York who take more exercise on foot daily.—*Com. Adv.*

CONSULS.—General Campbell, formerly consul at Havana, and lately commissioner to run the Mexican boundary, has been appointed consul at London *vice* George N. Sanders, rejected; and the Senate has confirmed the appointment.

Roger Barton, of Mississippi, is also reported to have been confirmed as consul at Havana.

HOTELS.—Our hotels are less patronized than last year, though we hear of no reduction of price. Last year was an extraordinary year of travel, and our hotels reaped a harvest. Three causes have made the travel less this year, namely, the prevalence of the cholera, the greater scarcity of money, and the closing or failure of the Crystal Palace.

ROBBERS.—Robberies on board river-boats and railroad cars are being prosecuted vigorously by those engaged in that profession. Exchanges also notice the same state of things on the lake-boats.

NIAGARA.—The hotels at Niagara Falls are nearly deserted in consequence of the reports of the prevalence of cholera among the laborers at the Suspension Bridge. The bridge is two miles from the Falls.

DESTRUCTIVE MISSILE.—On Thursday night some maliciously-disposed person threw a brick bat through one of the magnificent plate-glass windows of Taylor's saloon, corner Franklin street and Broadway. The window was fourteen feet in height, formed of a single piece of glass, and was imported from Europe at a cost of $1000.—*Jour. of Com.*

SMOKELESS CARS.—The New-York and New-Haven Railroad have just purchased from Mr. C. Spooner, of Bridgeport, Ct., the right to use Waterbury's Patent Car-Ventilator for the exclusion of dust.

A GOVERNOR FOR NEBRASKA.—A Governor for Nebraska was duly nominated yesterday, and we feel sure that he proves to be Mr. Francis Burt, of South-Carolina, now the Third Auditor of the Treasury, than whom no other gentleman can be better qualified in all respects for the position.—*Washington Star.*

Of course it takes a slaveholder.

BOSTON.—The travel to Boston from other cities and States is unusually light this summer, and the hotels are the sufferers. Some of the large houses which were crowded last year are now not more than half full.—*Transcript.*

FOREIGNERS AND SICKNESS.—At the Franklin-street hospital, in this city, out of 325 admissions the present season, only two or three children, and they eight or nine years old, have been admitted, one of whom, a boy of nine years old, died with cholera.

About three fourths of the 325 patients admitted to the Franklin-street cholera-hospital, from June 25, 1854, to July 29, were grown females.

Of the 325 patients, there were only 47 natives of the United States. The remainder were all foreign born, and had mostly recently emigrated to the country. Among the patients were three or four colored persons.

Of the whole number of deaths from cholera in the city of New-York, for nine weeks ending the 22d July inst., namely, 374, 262 were foreigners, only one of whom was a native of Wales. The Welsh are a people known to be extremely cleanly in their habits, and this may have had something to do with their exemption.—*Herald.*

LONDON AND NEW-YORK.—In London, with a population of two and a half millions, the total number of deaths for the week ending July 1st, was 1299. In New-York, with a population of about 750,000, not one third that of London, the deaths last week were 1139, or within 160 of those of London.

INFANTILE MORTALITY.—In the cities of New-York, Philadelphia, and Baltimore, out of a total of 1724 deaths, 1025, within a fraction of two thirds of the whole number, were of children under five years of age.

COAL IN KANSAS.—A traveler on the Nemchaw river, in the north of Kansas territory, states that there is a fine vein of coal, three feet thick, on that stream, and that it is overlaid by limestone, which affords abundance of building material. The Nemchaw river is the boundary between Kansas and Nebraska, and coal in that region where wood is comparatively scarce, is a very important object.

CHICAGO, Aug. 1.—I have never seen such a sight as on my road from Galena to this city. The grain-fields are all prominent now from their yellow color, whether harvested or not, and the breadth of land in grain in sight from the cars exceeds any thing I ever thought of before. The land is so level that we can see for miles on each side, and the view is very little obstructed by timber. Persons who are familiar with the country give me assurance that there are full one third more acres now in grain than ever before. It is a most magnificent sight. Added to this are the great corn-fields in their deep green color. The yield of wheat is large and very fine. Oats never did promise such a yield, even in this rich soil. Unfortunately, all need cutting at once. The number of reaping-machines seen at work yesterday beats all my former knowledge by machinery, but with all, and exorbitant wages given to hands, much grain will be lost. I saw females at work in a great many harvest fields, notwithstanding the terrible heat, and danger of cholera attacks, as that disease prevails as much in country and town. —*Tribune.*

OFFICIAL COURTESIES.—Judge Pepper of the 7th Judicial District of Tennessee, who was a blacksmith by trade, lately presented to Gov. Johnson of that State, a fire-shovel, made by the Judge's own hands. The Governor accepted the present, and, being a tailor by trade, returned the compliment by cutting and making with his own hands a coat, which he presented to the Judge.

COTTON-WOOD STAVES.—One of the greatest triumphs of the invention for cutting staves out of solid blocks of timber that can not be split, is the use of cotton-wood, hitherto considered one of the most worthless yet most common trees of the West, and one that grows more rapidly than any other. The wood is sweet and sufficiently strong for flour-barrels and all dry casks. It is considerably used in the neighborhood of Alton, Illinois.

REMARKABLE ESCAPE.—The ship "Empire," while on her passage from New-York to Liverpool, on the 1st of July, when in lat. 42, lon. 58, fell with in the fore-mast of the clipper ship "Trade Wind," which our readers will remember came in collision at sea with the "Olympus," of Boston, when both vessels shortly after foundered. One of the crew of the "Trade Wind" was clinging to it, having been in that position for six days, with nothing to subsist on except a little tobacco. Two others who had taken refuge on the foremast with the one saved, had died from exhaustion and exposure.

A FUGITIVE FROM MARYLAND.—The Vermont *Tribune* exults, as every honest man does, in the escape to Canada of a fugitive slave, a female, of whose extraction and personal qualifications a short outline will suffice. She is twenty years of age, tall, well-formed, and of far more than ordinary intelligence, able to read fluently, a member of the Methodist Church, and the daughter of her *master!* Yes, she was running away from her own father, Ruffin Gilchrist, of Easton, Md., because *he had sold her* to a South-Carolinian for $1000. This Ruffin had sold his own flesh and blood for so much hard cash, and but for his daughter's shrewdness and heroism would have now been fingering the price of blood.

BURRITT.—Elihu Burritt, Esq., sailed from Boston for Liverpool, on the 2d inst., per the "Niagara." He was accompanied by one of his nieces, Miss Anna Strickland, of New-Britain, Conn. *The Springfield Republican* says: "Mr. Burritt goes in excellent health and spirit, to devote another year's effort in England and upon the Continent, chiefly in furtherance of his favorite and important enterprise—ocean penny postage; and we hope his most sanguine expectations will be triumphantly realized."

IMMIGRATION.—From the 9th to the 24th of July there arrived at this port, from foreign ports, 33 vessels, bringing 10,956 passengers. Their average passage was 41 days.

The deaths were 11 adults and 47 children.

Of the adults 3 died from old age; three were sick when they came on board, others from diseases incident to travel.

The surprising absence of the usual mortality on ships bound to this port speaks volumes in favor of the enforcement of the laws regulating the conveyance of passengers.

The collector and officer of this port should be commended for their rigid exactions of the requirements of laws that are exerted solely for purposes of humanity.

AMERICAN SAILORS.—We are informed that a great number of young men, nearly all Americans, have been received into the merchant marine service within a short time, as nearly every ship leaving port takes from four to eight. Poole, Pentz & Gois, shipping notaries, inform us that more have entered the service during the last six months, than during the six years previous; and that merchants are feeling the necessity for having young men in the course of training for positions of command on ship-board,—more especially to provide men suitable for mates, etc., who are now procured with so much difficulty. The prospect that some system of apprenticeship may be adopted by the United States government, is also said to have exerted a wholesome influence. The new turn which matters have taken is a very hopeful circumstance. —*Jour. of Com.*

THAT YANKEE VANDAL.—In our paper two weeks ago, we volunteered a denial of a statement made by the British Consul at Jerusalem, to the effect that a man named *Jones*, an American, had been guilty of shocking Vandalism in robbing monuments and venerable ruins in Palestine. We are mortified to be under the necessity of withdrawing our denial, and of leaving our countryman to meet the charges made against him. We have received such evidence on the subject as convinces us against our will, and we now fear that this Jones, an agent of the Society for Meliorating the Condition of the Jews, is no better than the rest of the persons employed in the so-called "Agricultural Mission in Palestine," an enterprise which we do not believe to be entitled to the support of the Christian people of this or any other country. We had hoped to be spared the necessity of going into this subject, but we are abundantly prepared to give our reasons for entertaining this opinion.—*N. Y. Observer.*

CINCINNATI, August 4.—EXTRAORDINARY MORTALITY.—A great deal of excitement was caused in the Sixteenth ward yesterday afternoon, by the sudden breaking out of a malignant sickness, which caused seven deaths before dark. Most of those who died were sick only two or three hours. They were taken with vomiting and purging, as in ordinary cholera cases, though it is thought it is not that disease. It is attributed to the use of the water of a well in the neighborhood. Nine more are sick. The disease is confined principally to the Germans.

A FACT TO BE LOOKED AT.—From the report of the Chief of Police, Robert Taylor, for the month of July, submitted yesterday to the board of Mayor and Aldermen, it appears that TWENTY-THREE HUNDRED AND EIGHT foreigners were arrested in that period, and only 451 Americans—about *one fifth* as many. This is an important fact, showing, as we have frequently argued, that the criminals of our city are mainly foreigners. This will be found to be the case by going to South-Boston and Charlestown. It is the *foreign* and not the *native* element that is hostile alike to the country and its institutions. There is no dodging these facts.—*Boston Bee.*

DR. GRAHAM.—The Boston *Transcript* thus alludes to Dr. Graham, by whom Col. Loring was killed:

"Dr. Graham was in Boston last week, and while here his conduct was most outrageous. He was one of the worst specimens of the 'chivalry' our citizens have seen this long while. It was entirely owing to the forbearance of parties he grossly insulted here, that he was not put in charge of the police. As the result has proved, it was mistaken kindness to a stranger, who took every occasion to damn the Yankees, and to exhibit the most odious features of overseerism to his superiors in every point of moral excellence."

THE WASTE OF WAR.—The Portsmouth (Va.) *Transcript* says orders have been received for dismantling the U. S. ship "Pennsylvania," in consequence of the rotten and damaged condition of her spars and rigging. The ship was built at Philadelphia at a cost of one million of dollars; probably another million has been spent on her since. She has been of no more use to the country than a Chinese junk, never having made but one voyage, and that from Delaware Bay to Norfolk. The "Washington" 74, another aberrion, on which three million dollars have been squandered, first and last, was long since broken up. She never rendered as much benefit to the country as a common two-hundred ton steamer on the Ohio or Mississippi does every month.

A LIBERAL DONATION.—We learn from the *Savanah Republican* that Dr. William Terrell, of Sparta, Ga., has made a donation of $20,000 to the Franklin College, at Athens, for the purpose of endowing a professorship of agricultural chemistry. He has suggested that Dr. Daniel Lee, the editor of the *Southern Cultivator*, is a very suitable person to fill the chair.

PHILADELPHIA, Thursday, Aug. 10, 1854.

To-day, Capt. Donald, of the brig "Grey Eagle," who is charged with landing six hundred negroes upon the Island of Cuba recently, was finally committed by U. S. Commissioner C. F. Heazlitt, for trial at the next term of the Circuit Court, and also the witness to testify, in default of bail.

Joseph M. Wall is the name of the employé of the mint recently detected in stealing gold from that institution. Probably *he* will be allowed by the authorities at Washington to make a voyage to Europe, *à la Negus*, for the benefit of his health.

TAUNTON.—Our Taunton friend having stated that the taxes of New-Bedford were the highest in the State, the *Salem Gazette* claims that honor for the City of Witchcraft, its taxes being at the rate of $8.40 per $1000. But the *Boston Transcript* ravishes from both of us these rather expensive laurels, as the rate of taxation in that city will probably be about $9.40 per $1000. Last year the rate was $7.50.—*New-Bedford Mercury.*

DONATION OF BOOKS.—Rev. George R. Noyes acknowledges, in the *Christian Register*, that the Divinity School, in Cambridge, has received from Mrs. Parkman between six and seven hundred volumes of theological works, being part of the library of the late Rev. Dr. Francis Parkman.

POLITICS.—He who takes no interest in politics, and who holds himself altogether aloof from them, boasting that he is but a looker-on, deserves not the name of a citizen. One may justly refuse to neglect his business, and become a bar-room orator, without being chargeable with any great crime; yet, when a sane, reasoning man determines to become entirely neutral in political affairs, he commits a great dereliction of duty. In a country like ours, free and enlightened, the study of politics should be as much a part of a man's duties as his religious devotions. It is much better to boast of one's abject slavery than to boast of one's ignorance relative to political affairs. When we hear a fool bragging of his lack of wit and education, we always institute a comparison between him and the man who knows nching of political subjects.—*Newark Mercury.*

METHODIST EPISCOPAL CHURCH, SOUTH.—We have the following on authority that admits of no questioning. Recently,

THE INDEPENDENT.

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The Independent.

NEW-YORK, AUGUST 17, 1854.

PROVIDING FOR HONESTY.

THE astounding frauds that have lately agitated our moneyed circles should bring home to every man of business the scriptural injunction to *provide things honest* in the sight of God and men. Few men are dishonest through an original and set design. We may not assume that one whose fraud astounds us as much by the fact itself as by its magnitude, is at heart more depraved than the rest of mankind, or has been through life a base and scheming hypocrite. The great railroad robber in this city, whose name is likely to characterize that species of crime, we believe made no profession of godliness, but was esteemed in business as an honorable and upright man. His Boston compeer in infamy is a member of a prominent church in that city. It is not true, however, as our Boston correspondent represented, that he has been an active church-member. His voice has not been heard in the prayer-meeting, and he has been known often to neglect that meeting for railroad conferences. Of his reported benevolence, too, it is enough to say that his only subscription of $1000 to the American Board remains unpaid. Still his Christian character was unimpeached; as fair, perhaps, as the average character of church-members. There is nothing to warrant the idea that he put on the livery of a saint to serve the devil in. No doubt in both these cases, a foolish ambition to figure in railroad management, a conceit of financial skill, a bold, adventurous spirit, a propensity for scheming, and, above all, that eagerness to be rich, that passion for money which the word of God denounces as the fruitful source of apostasy, crime, sorrow, and infamy—these give the explanation of recent frauds without the supposition of any extraordinary depravity in Wall street or in State street. And it is because these frauds are in the circumstances so perfectly natural, that they bring to every man of business a warning so solemn and so momentous. They are not to be passed over as a nine-days' wonder; they do not merely cast a stigma upon two or three notorious names; they disclose certain temptations, tendencies, and dangers, against which all should take warning.

No man knows what he is until he is tried. You spurn the idea of fraud. So did Peter spurn the baseness of denying his Lord. So did that dog Hazael spurn the suggestion of murder. You may never yet have known a covetous desire. Yet you do not know what you *might* do if left alone with uncounted gold or unregistered bills; or if authorized to sign checks for another without any supervision or precaution on his part against fraud. Even you, now so confident of your integrity, might become a Crane, a Kyle, or a Schuyler. *Temptation* led these men astray little by little, until want grew desperate, or success became reckless. Consider thyself, lest thou also be tempted. How many with the same temptation, the same pressure, and the same facilities, would have done the very thing that they so loudly decry! "Lead us not into temptation."

The first precaution against dishonesty for each one to use for himself, is to guard in every way against the *temptation* to be dishonest. This temptation is peculiarly strong in offices of trust; such as moneyed corporations, government offices, confidential clerkships, and the like; where the money of others passes through the hands so freely that the sense of private ownership in that money and of its commercial value, is liable to be effaced, and money comes to be regarded as a cheap and public commodity, to which one may help himself as he would to fruit that overhangs the way-side. Where money is poured into a common treasury, the fences of private rights seem obliterated, and the bank resembles a prairie open to the assertion of squatter sovereignty. So when one sits at his desk the livelong day, making others rich by a few strokes of his pen that no body questions or investigates, the thought of making himself rich in the same way is as natural as the execution of it is easy. Hence men should guard against the temptation to dishonesty that such offices throw in their way. These offices must be filled. They are honorable offices; all the more honorable because of the confidence reposed of necessity in the incumbent. But a man, taking such an office, should surround himself with every possible safeguard against its temptations.

That the directors of a moneyed corporation should not commit to any one man the unlimited disposal of its funds, all are agreed; but no man should consent to take the responsibility of disposing of trust-funds without oversight or restraint. If the corporation should take precautions for its own safety, its agent should demand them for the preservation of his own honesty, and for the evidence of that honesty before the world. Paul refused to act as a transfer-agent without an auditor appointed by the company to oversee his accounts. He valued his character too much to expose it to that risk. He wrote to the church at Corinth, urging them to take up a collection for the relief of the Christians at Jerusalem, then suffering from famine. In that letter he says, "And when I come"—not *I* will take the money, but, "whomsoever ye shall approve by your letters, them will I send to bring your gift to Jerusalem; and if it be meet that I go also, they shall go with me." The collection was made, and was a liberal one. Titus was chosen to go with Paul and disburse the money. And when the charity had been administered, Paul sent back by Titus his report, in which he speaks of Titus as having been chosen by the churches to travel with him with this donation, so that "no man might blame or accuse" Paul with reference to the large sum of money committed to his trust—thus "*providing for honest things not only in the sight of the Lord, but also in the sight of men.*" (2 Cor. 8:21.)

It was not because Paul distrusted himself, that he desired a partner in the execution of this trust—for he was assured of his own honesty in the sight of the Lord—but in order to remove all occasion of slander or suspicion, and to have evidence of his honesty wherewith to satisfy others. It is well, however, for our own sakes, as a watch upon ourselves, as a safeguard against sudden surprises of temptation, that we should have around us those who either share our responsibility, or who take oversight of our transactions. No man should regard such oversight as a suspicion of his honesty, or a reproach upon his character; he should rather desire it as an evidence of his honesty in case of suspicion.

The precaution of Paul was eminently wise, and should be followed by every one who is called to administer a public trust. Officers of benevolent societies called to administer the donations of the churches, ministers of the Gospel deputed to collect funds for a church or a religious charity, officers of corporations having the responsibility of large money transactions, can not be too careful of their own reputation in this respect. The example of Paul is the only safe one to follow. A man may be strictly honest, but unskillful or negligent in his accounts, or he may lose his vouchers, and if wrong be suspected or charged, he has nothing wherewith to protect his character, and may suffer an unjust condemnation. It will not help him that he is honest in the sight of the Lord, if he has not provided evidence of his honesty in the sight of *men*.

Years ago an officer of a benevolent institution was impeached for a dishonest appropriation of funds passing through his hands. There was an irregularity and obscurity in his accounts, and a want of proper vouchers that warranted suspicion, and led at length to his dismissal from office, and his suspension from the ministry. He died soon after of a broken heart—protesting his innocence with his dying breath. In the judgment not only of charity, but also of candor, he was an innocent and an honest man; but while maintaining his honesty in the sight of the Lord, he had neglected to provide the evidence of honesty in the sight of *men*; and his reputation and peace were destroyed for want of that precaution. If we do not need precautions to secure our honesty, we do need them to protect our reputation. In the administration of any trust, we should be *open*, and should challenge inspection, "taking care that no man have opportunity to blame us; *providing for that which is honest in the sight of men.*"

WESTERN RESERVE COLLEGE.

ON another page will be found a communication concerning the affairs and the unfortunate position of this College, which needs to be accompanied with a word or two of editorial remark. Heretofore, similar communications—and we have had several of them—have been systematically excluded from our columns. We give a place to this, partly because the opposite tone and bearing of one or two articles recently published by us seem to have suggested it, and we would not willingly deserve the imputation of really taking sides against one of the parties in this unhappy controversy, while claiming to be neutral; but chiefly because the communication comes from one who has had opportunity to know of the matters whereof he affirms, and so is worthy of consideration and an answer. It undoubtedly represents impressions which exist widely, and are very influential against the College; and the time for counteracting and removing these impressions, if this can be done, seems to us to have fully come. One thing is certain: that they cannot be rectified or be put down by Silence. Another thing is as certain: that the College cannot wait to have them forgotten. An old and opulent University, rich in money, men and libraries, and richer still in its own histories and usefulness, might perhaps afford to do this. It might bide its time, and let the generation that distrusted it die. But a young College, like the 'Western Reserve,' whose Past is brief, whose Future is all before it, has not strength enough yet to forego public confidence. It lives upon this, and cannot live without it: and if that confidence be for any cause withdrawn, it must be secured again, or the College will speedily be at its last gasp.

It must be remembered, too, that the present prostrate condition of the Western Reserve College affects directly and disastrously all similar Western Institutions, which appeal to the Eastern churches for assistance. About no other college, perhaps, west of the Alleghanies, has there been rallied so much of literary and religious enthusiasm, for a course of years, as about this. Large sums of money have been given to it. Some of the best and most cultivated minds to be found in the East have been sent to enrich and adorn its halls of instruction. Students have gone there, in preference to the nearer colleges of the East. If this is to fail then, so largely, not to say utterly, as it now seems to do, to fulfil the high yet reasonable hopes which have been entertained concerning it—if the result of all the labor that has been given to it is to be as described, a Faculty dispersed, a Board of Trustees rent violently in twain, a general distrust pervading the community which ought to be round about the College as a wall of fire against assault, twenty-three students, a course of study but half complete, and an increasing indebtedness—what security have the churches, or have any liberal-minded persons at the East, that the same may not ere long be true of Beloit, or of Wabash, or of Illinois Colleges, or of any other of those Western institutions now valued and upheld by the generous at the East as destined to be stately and beautiful pillars in the rising Christian civilization of the West?

It is perfectly apparent that unless some marked and decisive change for the better is soon manifest at this College, all the members of the system in which it has been so prominent and important a part, must greatly suffer with it. Its failure, will be reckoned the failure of the *Experimentum crucis*; its fall, the fall of the stateliest and most solid of all the columns along the Propylea. We know to-day of many ministers and churches at the East, and of many earnest Christian men, who have done generously, with their best ability, for this College, all whose calculations have been so perplexed, and their expectations disappointed, by its recent history, that tens of dollars could not now be obtained where hundreds before would have been easily forthcoming. Some of them have said to us, even vehemently, that they never would give or do the slightest thing in aid of a similar institution until this threatening difficulty was settled, and light evolved from its portentous darkness.—It is evident that all personal interests, and all merely personal prejudices and antipathies, should sink at once before the pressure of interests so transcendent. The comfort of no man, the passion or the pride of no set of men, can innocently be suffered to block the wheels of the great educational movement of the time. Further than this we have at present no word to say.

REV. JOSHUA LEAVITT, D.D.

WE find it announced in the *Evangelist* of last week that at the late commencement at Wabash College, Indiana, "the honorary degree of Doctor of Divinity was conferred on Rev. Joshua Leavitt, one of the editors of *The Independent*."

"Honor to whom honor is due." To the gentleman whose name is thus ornamented with mediæval symbols of theological learning by the authorities of Wabash College, our readers are greatly indebted, not for the leading articles—in these he has no part—but for the unceasing toil and the unfailing skill which fills out the weekly issue of *The Independent* with its characteristic variety of matter. He deals with letters from correspondents, regular and occasional, and with essays from contributors, ordinary and special, deciphers strange marks and scratches that might puzzle Rawlinson, determines what shall go in next, and feeds out copy to voracious compositors. He with scissors, paste, and ever-active pen, compiles, condenses, and vivifies the weekly summary of news from all parts of the world, interspersing here and there his significant and striking words of commentary. Without him neither the editors, with their solid and weighty leading articles, nor the special contributors—Beecher, and not Beecher—with their diversified communications, could keep this great machine so efficiently in motion. With the rest of us, what we do for this journal is a kind of relaxation from more arduous and engrossing pursuits—not rest indeed, nor play, but a refreshment of wearied powers by a change of occupation for the hour; with him *The Independent* is his daily labor and his nightly care. His sagacity, matured by long and various experience—his treasures of knowledge, legal, theological, political, statistical—his promptness and efficiency in business—his cherished love of righteousness, and his humane and Christian philanthropy have been appreciated by the editors more and more in proportion to the length and the intimacy of their acquaintance with him. In our opinion Wabash College has honored itself by thus testifying its respect for him.

Whether it has honored him is another question. We confess that our reverence for Doctors and Doctorates of Divinity is very scanty, and grows "small by degrees" year after year; but if there is any salutary efficacy in the Doctorate, *The Independent* and the myriads of our readers are to have the full benefit of it. Let it be understood, then, that this journal, as well as some older journals, has a genuine Doctor of Divinity among its editors. Let it be remembered that the personage who sits in our editorial office daily, "from morn till dewy eve," and sometimes till midnight, is in very truth a venerable Doctor. And if *The Independent* shall begin from this date to grow pompous, dronish, and retrogressive, it will be understood that there is efficacy in Doctorates, and Wabash College will bear the blame. If, on the other hand, our readers find a great improvement in our columns, let the Doctorate and Wabash College have some part of the credit.

In this connection we will make a suggestion. There is another friend of ours on whom we would like to see a Doctorate conferred for the sake of the experiment. Our special contributor who "twinkles" so characteristically over his significant signature, is not yet a Doctor. Is there not some college who will try it on him? Why should not he, as well as his father and his elder brother, be the Rev. Dr. Beecher? What gravity and authority would it give to his weekly lucubrations on our first page! What throngs of hearers would it attract to the Plymouth Church in Brooklyn! How much more intense would be the competition there at the next annual sale of pews! And how much more instructive, eloquent, and edifying would be the discourses from that pulpit! If our suggestion comes too late for the current year, let it be remembered in 1855.

EDITORIAL CORRESPONDENCE.

PROFILE HOUSE, Aug. 5, 1854.

MY DEAR INDEPENDENT:

WHEN I parted from you on that sultry morning in July, which is registered as "the hottest of the season," I took a vow not to speak to you for three full weeks, leaving your character and reputation entirely in the hands of my titled colleagues. But as I sit here on this pleasant morning in August, again enjoying the mountains and the lakes that I tried to picture to you years ago, I feel a cozy heart-drawing to you for memory's sake; and from being somewhat sentimentally disposed toward mankind in general, am growing chatty toward you in particular. After such professions, you may think it rather cool in me to ask you, first of all, how the thermometer ranges in your office, under the Dog-star; but as we are just now in the use of over-coats and wood-fires, at evening, it would comfort me to know how you sleep o' nights in that great oven which the sun heats all day long at 90 deg. I am the more concerned on this point, because rumor tells me that you have taken upon yourself a new dignity, in the person of your resident editor, to support which must be more "work for warm weather" than you boasted yourself ready for when I last conversed with you. Perhaps I can send you a lesson from the "Old Man of the Mountain" which will be timely and helpful just here.

I have been sitting for two hours in the shadow of the birch-trees that skirt the little lake at the foot of his mountain-home, and gazing up into his face to study his thoughts as he looks out over the lakes, and rivers, and forests, and mountains, whose phases he has watched ever since the great earthquake rent these hills asunder and the waters subsided into their place. Not a feature has he changed, not a hair of his head has he lost, since I first saw him, years and years ago; not even one expression of his face is different from what it then was; the same stern, solemn brow, no more wrinkled with years; the same angular nose; the same sharp, square chin, not doubled in the least; the same set lips, that never close;—there is a strange impressiveness in a countenance that never, never changes. Yet the Old Man is greatly flattered. All the ladies admire him; strangers come hundreds of miles to visit him; houses are built for him; guns are fired and flags are raised in his honor; his picture is taken in as many styles as if he were a Presidential candidate, and is hung up everywhere for show. And this popularity increases wonderfully every year. The older he grows, the more he is sought after and admired. Yet for all this, the Old Man never changes his position or his face. There is one experiment, indeed, that has not yet been tried upon his susceptibilities; he has never been *doctorated*. He still keeps his original untitled name, the Old Man of the Mountain. He has made that name respectable, and he is not likely to change it.

And is there not something respectable and venerable in the simple name of the Old Man, when he who wears it is unsullied with earthly stains? And especially when this is the Old Man of the Mountain, who has baffled every wind and storm, and who still sets his face as a rock against tempest, and rain, and wind, and snow, and calmly looks right onward in his appointed way? Well, my dear Dr. ——, I have faith that your titles and honors will do you no more harm than all these flatteries have done to this Old Man at whose feet I am sitting. You will remember that there is nothing more venerable than an old man who has stood well in his lot, and who alike through reproach and flattery, still stands unchanged as the rock that nature has here carved into this majestic image of the human face divine.

There are many other lessons that this Old Man teaches to one sitting here at his feet, though he utters never a word. What a mockery is he of human pride and skill in forms of art and worship! Thousands of years ago, the Egyptians carved from the pliable rock of the Nile Valley, that mysterious Sphinx which still looks out in solemn silence over the wastes of empire. But ages before the Sphinx was shaped, this massive head of granite, of equal dimensions with the Egyptian symbol, was carved on the projecting front of the mountain, above where the eagles make their nest. No doubt the Red Man worshiped this gigantic head, as the Egyptian worshiped the Sphinx; and whether of the two was the wiser or the better? Is not that head placed in sublime repose on the fore-front of the mountain, far above the lake, and the river, and the forests, a symbol of the supremacy of man over matter? Does it not greet the sun as a brother, and claim kindred rather with celestial than with terrestrial things? He, the eldest son of Time, has not changed in form or place since the floods retired. Yet even he shall crumble away. But when the man of granite rock is dissolved, the man of granite soul shall stand "unhurt amid the war of elements, the wreck of matter, and the crash of worlds."

I shall not now enter into details of a journey which no longer has the charm of novelty, nor repeat descriptions of scenery given in former years; but the changes which a few years have made in the travel to the mountains of the Old Granite State, make what was written even five years ago, already antiquated; and being here in circumstances favorable to a fresh tour of exploration, I may send you hints of whatever is new in the way of travel and of sight-seeing. The established routes to the mountains, by way of Concord and Plymouth, by way of Portland and Gorham, by way of Connecticut river and Littleton, and by way of Senter Harbor and Conway, are all in good repute and much frequented. But I must here recommend a fifth route to all who make Boston their starting point: by way of the Boston and Maine railroad to Dover, and thence to Alton Bay, at the southern extremity of Lake Winnipisiogee; there you find the neat and well-ordered steamer "Dover" prepared to convey you to Senter Harbor, a distance of thirty miles. You thus enjoy the finest effects of the lake scenery, from which you must not be tempted by the savory odors of the good captain's dinner-table. At Senter Harbor is a comfortable hotel, under the superintendence of Mr. Coe, formerly of the Marlborough, still kept at the moderate charge of $1.50 per day. Senter Harbor—or *Centre* Harbor, as the maps persist in writing Mr. Senter's name—is a delightful place of refreshing upon this northern tour. The lake lies before you, embosomed in hills and dotted with islands, and from all the neighboring summits you gain extensive and beautiful views; but the view from Red Hill is the chief attraction to the visitor.

He loses much who hurries by without making the ascent of this hill. A fresh observation of its panorama of lakes, and villages, and distant mountains, reassures me that, though Red Hill is not half so high as the Rhigi, and the prospect not to be compared with the Swiss view in grandeur and extent, the mountains being neither so many nor so lofty, and the lakes having no bold and precipitous cliffs; yet there is in Winnipisiogee and the neighboring lakes a bewitching loveliness that would make this view a gem even in Switzerland, as it is the gem of New-Hampshire scenery. It was into some such peaceful solitude, overlooking the sea of Galilee, that Jesus led the twelve apart to rest awhile.

The trip to Senter Harbor and its surroundings is worth making, independently of a visit to the upper mountains.

From Senter Harbor it is a short ride by wagon and railroad to Plymouth. Here our old friend Burnham is installed over a new and spacious house—the Pemigewasset—which abuts upon the railroad and includes the depot. He still deals out substantial comforts to hungry and weary travelers.

At the Flume and the Franconia Notch, one no longer finds those little cozy hotels where twenty people would sit down of a morning to a breakfast of trout; but huge wooden dormitories for two hundred, where you have a half-way city style, at tip-top city prices. But you can still get away from people and feast upon the mountains. T.

P. S.—As the dilatoriness of the mails detained the foregoing letter a week after its intended time, we now add a few words of information for those who may propose to visit the mountains this season. It is not too late to set out upon the trip, for the weather is propitious until the middle of September.

The traveler starting from New-York may go direct to Littleton by the New-York and New-Haven railroad, and thence by stage ten miles to Franconia Notch, or twenty-two to the White Mountains. But by this route, while he gains a little in time, he loses the finest approaches to the mountains from the south. It is better to go *via* Norwich, Worcester, Nashua, and Concord. Between Concord and Plymouth he may stop at *Weir's* and take a steamboat for Center Harbor, if he wishes to include the lake in his trip. From Center Harbor there are two routes—one by Plymouth to Franconia, the other by Conway to the White Mountains. The ride from Center Habor to Conway has comparatively few points of interest; but from Conway to the Notch there is a succession of grand and impressive views. But one who is at all straitened for time, should by all means take the Plymouth route, as he thus saves thirty miles of staging, and gains nearly a day in reaching the mountain region. The scenery from Plymouth to the Franconia Notch is more beautiful, though less rugged and sublime than that from Conway to the White Mountain Notch. Of course, the staging among the mountains themselves is equal, from whichever side they are approached.

We would suggest the following programme for those who wish to enjoy the trip in a reasonable time:

1st day.—To Center Harbor; leaving New-York the evening previous.
2d " Ascend Red Hill; then go to Plymouth.
3d " From Plymouth to the Flume-House.
4th " From Flume-House to Profile-House, five miles above.
5th " From Profile-House to Crawford-House.
6th " Ascend Mt. Washington.
7th " Return by Littleton, if in haste, or go to Conway, and thence by Center Harbor homeward. If time is plenty, go from Gibbs's to the Glen-House, and thence to Conway, on to Gorham and Portland.

We have here enumerated the traveling days, in unbroken succession. Of course, a Sabbath of rest would intervene, which could be spent most pleasantly at Franconia. The above programme may be abbreviated by omitting Center Harbor, and going direct to Plymouth, and also by giving one day to the Flume and the Profile. But this is too little time for comfort and enjoyment. Better rest on the way at Plymouth, and give two days to the Franconia region. The houses at the latter place are in excellent condition. Both the "Flume" and the "Profile" are under the same management, (Taft & Co.,) and give the same bill of fare, substantial, abundant, and good. There is just enough of a city hotel to insure comfort and attention, and not so much of style as to be burdensome. The rooms at the Profile are larger and better ventilated than those at the Flume, but this is the only difference between the two houses. Their comfort is well worth the price. The parlors are very pleasant and social. The proprietors are gentlemanly, and the servants attentive and obliging.

The Crawford-House at the White Mountain Notch is well kept by Mr. Gibbs, and is a commodious establishment; it is a great improvement upon the old house of "Tom Crawford." Mr. Gibbs's road to the top of Mt. Washington is by far the best, and he has a large supply of horses in excellent condition. More of this anon. And now, good reader, pocket this information with a hundred-dollar bill, (say $4 to $5 daily for each person,) take your wife and go have a good time, remote from heat, and cholera, and Wall street.

THE SETTLEMENT OF KANSAS.

THERE is an evident anxiety on the part of the slavery papers, especially of the *Journal of Commerce*, to allay the general indignation of the North in regard to the treachery by which slavery was invited to establish its reign in the new territory. And the possible success of the means that have been resorted to for counteracting that base design, is now brought forward to prove that there was no occasion for the original and universal clamor. We shall rejoice if freedom can be made triumphant in Kansas, but we are confident that fact is not yet established. The struggle is yet to come, and nothing but the most strenuous endeavors of the friends of freedom, with the most determined perseverance, can give us the final victory. We counsel all our friends to press on, and "keep their powder dry," until they see Kansas actually admitted to the Union as a free State. The *Journal of Commerce* copies a letter from a correspondent of the *Philadelphia Ledger*, dated St. Joseph, Mo., July 27. The writer says:

"All the emigration from Iowa and Missouri is now to Kansas. The title of the Indians will expire in November, and there are thousands of whites who will then cross the river here and at points above. At a ferry some few miles above here, the ferryman informed me that he had daily averaged forty families across his ferry. This may seem incredible, but it is true. At least 8000 persons from Iowa alone are believed to have crossed the river for Kansas between this place and Westport; and at this moment there are eight or ten thousand white persons now in the territory.

"In twelve months there will be a sufficient number of persons to form a State government; and, mark my prediction, at the next session of Congress, Kansas will be knocking for admission into the Union as a sovereign State.

"And now, gentlemen, you may ask, How about slavery? Will their State constitutions recognize slavery? I answer, No. On the great Nemahaw river there is a large settlement of Missourians; I was among them for three weeks; knowing the deep interest felt through the country on this question, I have made it a special subject of inquiry, and I assure you that I have never seen one person who is in favor of slavery, who is now residing either in Kansas or Nebraska. Even the Missourians give it up as a settled matter. The soil, the climate, the nature of the productions of the country, are all against it. While, therefore, Wilmot Provisos and Nebraska Bills may furnish to members of Congress a fruitful theme for speeches to Buncombe, a 'higher law' than any law of Congress has decided the matter. Slavery can never flourish there. Of this I am as well convinced as I could be of any ascertained fact."

This writer gives his opinion so dogmatically, that they may impose upon the unthinking; but as he gives also the reasons of his opinion, any one else can judge as well as he, and the whole of it is set aside by the single fact, that Missouri is a slave State on just such a "soil, climate, and production," as Kansas.

The last *Western Christian Advocate* contains a letter from Rev. W. H. Goode, of the M. E. Church, who has been sent out as a missionary agent to explore the country, with reference to future missionary operations of that denomination. He writes, July 8, from Wakarusa, the seat of the Methodist mission to the Shawnees. He says:

"I have this day attended a *bona-fide* meeting of settlers and intended settlers, held at Blue Jacket's store, on Wakaruna, some miles above this place. It was probably the largest meeting of the kind yet held, and unlike some former ones held within the State, to manufacture public opinion for the territory, it was composed of men who felt that they had a real interest at stake. It was called for the purpose of adopting articles of association for mutual protection. The missionaries attended and took part. Other men of ability and business capacity were present, and took the lead. The whole of the proceedings was characterized by entire decorum and good order. The tone of their resolutions is moderate and liberal, and the articles of association just and equal. Protection is afforded to settlers from all parts and of all opinions. This meeting may, I think, be regarded as expressive of real public sentiment on the frontier. It is an effectual rebuke of the heated proceedings referred to in my former article, and will, I doubt not, exert a favorable influence within the States. The way is open. No sacrifice of opinion or feeling is required. And all orderly persons who desire to emigrate, may come with confidence of safety and protection, take part in the territorial organization, and, when the time of forming a State constitution arrives, may, by their suffrages, decide the great pending question."

This is sensible, and shows that a better class of citizens are getting the upper hand of the ruffians who passed the former resolutions, so that, if properly followed up by free-labor emigrants, we have every thing to hope for. But the field is to be won, by the blessing of God, in the use of means, and not by any relaxation of effort or of zeal. And when it is won, we shall owe small thanks to those who have done all they could to spread the curse and crime of slavery over the beautiful country of Kansas and Nebraska.

The *Jackson Mississippian* of July 11, contains a letter from Dr. D. O. Williams, who has just returned from Kansas, from which we make the following extract:

. . . . . "All the best locations in the territory have already been staked out, and the foundation for a log-cabin laid, by hundreds and thousands of slaveholders from the border slave counties in Missouri, who have entered into solemn pledges to protect each other in this claim, and to keep all abolitionists from the territory. There remains no longer a doubt but that Kansas has already made a beginning which insures it a slave State. Greeley and the abolitionists may flounder and flutter until they are satisfied; Kansas is now a slave territory, and will be a slave State. There are already enough of slave-owners interested in Kansas, to whip out all the abolitionists who may dare to pollute the soil with their incendiary feet."

Of the author of this letter, the *Mississippian* thus speaks editorially:

"Dr. Williams, of this county, whose reputation as a shrewd, intelligent, reliable, and eminently practical man, extends over the State, is one of our largest slaveholders, and is prompted both by principle and by considerations of self-interest, to feel a lively concern in whatever relates to the future of the South."

The editor of the *Presbyterian Herald*, of Louisville, Ky., who has just been making a tour in the new territory, writes favorably of the country, especially of Kansas, and thinks the scarcity of timber the only check upon its rapid settlement, which will be greatly accelerated by the contest about slavery, causing both sections of the Union to pour in their settlers. He says:

"The people of Upper Missouri are intensely excited at the prospect of having free territory and underground railroads on three sides of them, and will make a determined resistance to it. The squatters who have gone from that section, have organized and banded together to keep out the abolitionists. The contest will probably be a long and fearful one, and may convulse the nation from its center to its circumference before it is over. The probabilities, however, are that the emigrants from the free will far outnumber those from the slave States, and that many even of the latter will go for making it a free State. The preponderance was the other way when we were there, but the emigrants from other regions beside Missouri had not then had time to get there. A few months may, and probably will, turn the scale the other way. Our Missouri friends thought not, but they looked at the subject from their own stand-point, and not from that of the whole nation. So far as we can judge from the papers, there are ten persons preparing to emigrate from free States where there is one from a slave State; and then it is to be remembered that there are only some four or five hundred thousand slaveholders to some twenty millions of non-slaveholders to emigrate from.

"Some of the shrewd ones among the squatters assured us that it would be their policy to keep the matter doubtful as long as possible, so as to attract settlers from both sections of the country, and thus to fill up the territory the more rapidly, and enhance the price of their lands, and that then they would compromise the matter by permitting those who had taken slaves there to hold them, limiting a period when slavery shall cease. Our own impression is that that will probably be the final issue of the struggle, but that, before it is reached, there will be *some* scenes of violence and bloodshed which will cause the ears of the nation to tingle. We hope our predictions may not be verified, and that we may turn out a false prophet."

ADVANTAGES OF LIFE INSURANCE.

IN order to show what a man actually pays, in principal and interest, who gets his life insured on the most favorable terms, we will just instance a case. A friend of ours has his life insured for $5000. The first year, he paid in cash, as premium, $57.75, and gave his note for same amount; the second year, he paid same amount in cash, with $4.06 interest, and a note third year, $64.68 cash, and a third note. After five years, his share of the profits of the company, which was conducted on the mutual principle, amounted to sufficient to cancel one note; the next year, a second, and so on; he giving a new note each successive year, and taking up an old one, leaving five in the *hands of* the company. The following are the sums he will have paid, in principal and interest, if he continues to pay annually until he reaches the age of seventy years:

In 5 years he will have paid	$395.00
10	1,008.01
15	1,833.79
20	3,052.60
25	4,808.28
30	7,189.53
35	10,528.99
41	16,354.97

The amount of premium (with interest for one year on what has been previously paid) paid on the 41st year will be $1069.95. If this man should continue on and pay until he reached the age of eighty, the amount of premium would be enormous. J. H. L.

MONEY-MARKET AND COMMERCIAL NEWS.

THERE is no probability, while the present administration is in power, that any considerable sum of money will long remain idle in the Sub-Treasury. Not satisfied with a *heavy* appropriation here, and an *extra* appropriation there, each of which is of course to give a soft nest to some hungry politician, we have one day a slice of Mexico to pay for; another, a gentle hint that some two hundred millions will be wanted to annex Cuba, and then a *suggestion* that the *South* will expect Uncle Sam very soon to open the purse and pay for the Sandwich Islands, (to take them as a *gift* would not comport with our dignity,) and then, having wiped the mouth, we shall be prepared for some other sweet morsel. Very well: "where there is any great loss there is always some small gain." If the government will not use the surplus money as it ought, to meet the deficiency, if any, in reducing letter-postage to *one cent*, in improving the rivers and harbors, in building the Pacific railroad, and in encouraging other internal improvements universally demanded—why, then let the money go for penny-whistles, at a million dollars each. Use it in any other harmless way rather than hoard it up in the Sub-Treasury. If *Congress* will not use it profitably, the *people* will, if it can only be put in circulation. We would propose to Franklin Pierce, as the "first business in order," an appropriation of five millions to build up Greytown, in honor of the late "glorious naval victory." Let the Greytown President, and the Greytown administration also, favor *the building of a* Greytown Monument. It could easily be finished sooner than the Washington Monument, and that would be glory enough. Will our senators and representatives please prepare their speeches on the subject! If they find it up-hill work, they can make *liberal quotations* from the "Greytown Prize-Poems," lately published in the *Evening Post*.

The prospect now is that there will be an abundant harvest all over Europe. The latest accounts favor this opinion. Prices have receded to a point below those ruling here. Flour and breadstuffs generally can not, therefore, be shipped from this country without a loss. Until the present crops shall arrive at the seaboard in greater abundance, to break down prices, we shall continue to ship gold to cancel our foreign indebtedness. Sterling and Continental exchange will therefore remain firm for the present.

Trade with California continues very dull. Very few articles can be shipped there at a profit. The receipts of gold-dust by the last two or three steamers have been smaller than usual—scarcely sufficient to furnish us with foreign exchange. Unless we shall soon have greater facilities for reaching the Pacific by some quicker and cheaper route, our trade with that quarter will be very much injured. If we would *compel* California to turn her attention to every kind of pursuit and traffic, the *let-alone* policy is the best; but if we desire her rapid growth and development, her rich mines to be extensively worked, we must open every avenue in our power to furnish her, at the least possible expense, with every product of our mechanical skill, and every comfort which it is in our power to bestow. Thus shall we help them while we help ourselves. When the day shall come, as sure it must, when the miner shall feel that in ten days or less he can visit his "dear old New-England home," and when the East and the West can thus grasp hands with each other, will it not appear *strange* that politicians (for who else says No?) have delayed that day so long? *One plank* in the platform of the next administration will be, we predict, the Pacific railroad! *The people say so!*

The amount of capital represented in railroad stocks and bonds in this country can not vary much from $800,000,000. This includes roads finished and unfinished. Those completed have cost about $500,000,000. Those in the process of construction will cost $500,000,000 more. This enormous expenditure of money is doubtless the true cause of the long-continued stringency in the money-market. No actual cash investment has been more disastrous, or suffered a more rapid depreciation. We doubt if all the stock in these roads would bring at this time fifty cents on the dollar. If sold at seventy-five cents, the loss to the country would be $200,000,000.

FIVE-POINTS HOUSE OF INDUSTRY.—A plea for pecuniary aid in behalf of this institution appears in the *Times* of the 4th inst., from Mr. Pease, by order of the Board of Directors. Since the first of April, he states, the receipts have not equaled the expenses, although the family has gradually diminished from three hundred and fifty members, to two hundred and seventy-five; a debt has therefore accumulated to the amount of $2000.

"What is to be done? This state of things can not continue. Our flour and grocery bills must be paid, and our family must be supported; where shall we get the means?

"What say you, friends of God and the poor? Shall these friendless, defenseless little ones be thrown back upon the street? Shall these mothers, with their helpless children, be turned out homeless and shelterless? Shall these prodigals, late returned from the dark paths of sin and shame, be left to go back to those terrible scenes of vice and crime from which they have so recently escaped?

"Until within eighteen months, our inmates were principally adults, but regarding children as more hopeful, our attention has since been turned more particularly to them.

"The facts of our inmates having been mostly children, of our keeping them individually but a short time, (being our policy to send them to situations as soon as prepared,) and of their spending a part of each day in school, are among the reasons for the falling off in our work-receipts for the past year.

"Our aim is to make every individual do the utmost possible toward their own support, and to teach them habits of industry, whether the institution derives any profit therefrom or not.

"At a late meeting of our Finance Committee, the question, 'What shall be done?' came up. It was resolved first to submit the matter to the public, and if our appeal for help was met, to go on as usual, but if not, to diminish our numbers, and bring our expenses within our present receipts. This would require an ejection of at least one half our present numbers. Must it be done? And if so, will our former patrons and friends kindly come down and help us? for the work would be the hardest we have yet done."

The "*hardest*"? Yes, and too hard work by far, for the noble, willing hearts in this community. The easier way the better, in this case emphatically; but as to the alternative which Mr. Pease presents, of aiding in the ejection of at least half that family from the sheltering love of a Christian home, who among us will engage in work so hard as that?

FREE HOMES IN NEW-MEXICO.—An act of Congress, passed at the recent session, annexes to the territory of New-Mexico the tract of country acquired under the recent treaty with Santa Anna, and subjects it to all the laws of said territory. Another act of Congress applies the "free-farm" principle to New-Mexico, including the territory recently annexed. The section of law relating to this matter is as follows:

"SEC. 2. *And be it further enacted*, That to every white citizen of the United States, or every white male above the age of twenty-one years, who has declared his intention to become a citizen, and who was residing in said territory prior to the first day of January, eighteen hundred and fifty-three, and who may be still residing there, shall be and hereby is donated one quarter section, or one hundred and sixty acres of land. And to every white male citizen of the United States, or every white male above the age of twenty-one years who has declared his intention to become a citizen, and who shall have removed or shall remove to and *settle* in said territory between the first day of January eighteen hundred and fifty-eight, there shall in like manner be donated one quarter section, or one hundred and sixty acres, on condition of actual settlement and cultivation for not less than four years: *Provided, however*, That each of said donations shall include the actual settlement and improvement of the donee, and shall be selected by legal subdivisions within three months after the survey of the said land where the settlement was made before the survey, and where the settlement was made after the survey, then within three months after the settlement has been made; and all persons failing to designate the boundaries of their claims within that time, shall forfeit all right to the same."

The statement in some of the papers that the same provisions extend to the territories of Kansas and Nebraska is incorrect.

General News.

HEALTH OF THE CITY.

It is gratifying to observe from the weekly report of the City Inspector that there is a diminution in the number of deaths from cholera, compared with the previous week; and we think it reasonable to infer that the disease has reached its climax. Hitherto, since the time of its first appearance, there has been a steady increase. The number of deaths during the period mentioned 278, or 24 less than during the week previous; and the total number of deaths, from all causes, was 1050, which is a decrease of 98. The deaths from cholera infantum are only 54, against 141 for the former week. From diarrhea there were 65 deaths, consumption, 52, convulsions, 50, dysentery 44, etc. There is one death put down as from "yellow-fever."

There were 26 deaths at the Franklin-street Hospital during the week, and 21 at the Mott-street Hospital. At Ward's-Island there were 48 deaths. From the 9th of June to the 9th of August, there were 123 deaths by cholera among the emigrants on this island. The Ten Governors reported on Saturday that there were 38 cases under treatment at Blackwell's-Island.

The following table affords a comparison of mortality since the first appearance of cholera this season:

	From all causes.	From cholera.
During the week ending June 3	415	12
Do. do. 10	408	14
Do. do. 17	429	57
Do. do. 24	437	45
Do. do. July 1	517	78
Do. do. 8	760	98
Do. do. 15	817	147
Do. do. 22	915	183
Do. do. 29	1139	241
Do. do. Aug. 5	1148	302
Do. do. 12	1050	278
	8035	1455

WEEKLY COMPARISON WITH 1853.

We append the following table showing the number of deaths in each week this year, and the corresponding weeks in 1853:

	1853.	1854.	Increase 1854.
1st Week,	324	481	157
2d Week,	358	483	125
3d Week,	360	529	169
4th Week,	363	442	79
5th Week,	393	491	98
6th Week,	337	496	159
7th Week,	403	537	134
8th Week,	387	484	97
9th Week,	379	484	105
10th Week,	364	453	89
11th Week,	371	480	109
12th Week,	387	513	126
13th Week,	401	436	35
14th Week,	390	508	118
15th Week,	366	460	94
16th Week,	341	428	87
17th Week,	326	477	151
18th Week,	338	401	63
19th Week,	321	434	113
20th Week,	304	394	90
21st Week,	328	359	31
22d Week,	310	415	105
23d Week,	320	408	88
24th Week,	329	429	100
25th Week,	561	437 (Dec. 124)	—
26th Week,	405	517	112
27th Week,	538	761	223
28th Week,	564	817	253
29th Week,	521	915	394
30th Week,	523	1139	619
31st Week,	571	1149	577
32d Week,	585	1050	468
Total	12,763	17,806	5038

Being an aggregate increase thus far this year, over the same period in 1853, of nearly 40 per cent. The increase of population is probably from 8 to 10 per cent. Average weekly mortality in the first thirty two weeks in 1853, 399; in 1854, 556. Average weekly increase this year over last year, 157.

The following is a comparative view of the progress of the cholera in this city in 1848 and 1854:

	Whole No. of Deaths. 1849.	1854.	By Cholera. 1849.	1854.
20th,	323	394	1	—
21st,	294	259	13	1
22d,	270	415	29	12
23d,	409	404	121	14
24th,	425	429	145	57
25th,	473	437	152	45
26th,	734	517	286	78
27th,	702	761	317	98
28th,	991	817	484	147
29th,	1409	915	714	184
30th,	1352	1139	692	241
31st,	1278	1148	678	302
32d,	1011	1050	423	278
Total	9671	8759	4055	1456

cholera in a population of 500,000; this year, 1456 by cholera; population, 700,000. At the rate for 1849, allowing for increase of population, the deaths by cholera would have reached 5677, or nearly five times the actual amount. The two cholera hospitals show only 47 deaths for the week. It may be that cholera has not yet reached its height, but every thing seems to indicate that it will speedily begin to decline.

MORTALITY.—The following statement gives the comparative mortality of the four great Atlantic cities during the past week:

	N.-York.	Phila.	Boston.	Balt.
Cholera	302	58	23	—
Cholera Infantum	49	70	12	20
Cholera Morbus	30	12	1	2
Dysentery	65	29	10	13
Diarrhea	70	16	1	3
Consumption	48	31	15	12
Convulsions	58	22	8	4
Marasmus	55	30	4	—
Other diseases	471	181	57	93
Total	1148	489	131	153
Under five years of age	614	232	62	90

MORTALITY IN BALTIMORE.—The number of deaths in this city during last week was 149; of which 80 were children under ten years of age. No deaths from cholera were reported.

BUFFALO, August 4.—The deaths by cholera in this city during last week reached 58, of which only three were Americans. The weather is cold and pleasant.

The convention to appoint delegates to the Saratoga Convention, on Saturday, was attended by less than fifty persons. Resolutions were adopted and delegates to Saratoga appointed.

THE RIVER.—The river presents a sorry sight. Steamboats are almost getting a curiosity. None but sternwheelers are running above this, and they plow their way over many of the sand-bars with great difficulty. —*Louisville Journal, Aug.* 10.

NEW-HAVEN.—The official report of deaths in New-Haven for the month of July, shows the number of deaths by cholera during that month, to have been *sixteen*—a much less number than busy rumor had reported. Nearly all these persons were foreigners, and most, if not all of whom, had been imprudent in their diet, and had neglected themselves until it was too late for successful treatment. From what we have known of the utter heedlessness of a portion of our population, we are only surprised that the deaths from cholera did not number 16 a week, instead of 16 a month.—*Palladium.*

COMPLETE ELECTION RETURNS FROM NORTH-CAROLINA.—The vote for Bragg, the Democratic candidate for governor of this State, is 48,000; that of Dockery, the Whig candidate, 46,000. Bragg's majority 2000. A telegraphic dispatch from North-Carolina, published in the Washington *Union* of the 13th, says:

"The Senate, composed of 50 members, has 30 Democrats to 20 Whigs. The House, composed of 120 members, has 65 Democrats to 55 Whigs, making 20 Democratic majority on joint ballot. The land of Macon has done well."

This insures the election of two Democratic U. S. Senators, as successors to Messrs. Badger and Mangum, Whigs.

MISSOURI ELECTION.—The St. Louis *Intelligencer*, Whig, of the 10th inst., says the returns for Congressmen, so far as received, "indicate that Hon. John G. Miller, Sam. Caruthers, Maj. Oliver, and Jas. J. Lindley, Whigs, are all reëlected, and that Porter, Whig, has beaten Cornick in Lamb's district. Kennett, Whig, succeeds Benton. If our surmise is correct, we gain two Whig members of Congress, and have the entire delegation in the lower House except one—Johnson, (Anti-Benton Dem.,) of the Phelps district."

The complexion of the new legislature is not definitely ascertained, but it is very likely to be Whig, from the same cause. Upon it will devolve the choice of a U. S. Senator in place of Mr. Atchison, Dem., whose term of service expires on the 4th of March next.

CHICAGO, August 12.

IOWA ELECTION.—The returns from Iowa in seventeen counties make Grimes, Whig and anti-Nebraska candidate for Governor, eleven hundred ahead.

NEBRASKA.—Mr. Burt has not yet notified the President of his acceptance of the governorship of Nebraska. It is believed he will decline the appointment.

ELEVENTH CONGRESSIONAL DISTRICT.—The election returns from Virginia, for a Congressman in the 11th District, to supply the place of Mr. Snodgrass deceased, are, so far as heard from, decidedly favorable to Mr. C. S. Lewis, the Democratic candidate.

THE CATTLE-MARKET.—There was a larger stock of beef-cattle on hand yesterday, at the regular weekly sales at the drove-yards, than for many weeks previous, and prices fell full $1 per 100 lbs. Over 4500 head were offered, exclusive of other stock.

IMPROVED CAR-BREAK.—Henry Miller, Esq., of Detroit, has invented a car-break which is in use on the Pontiac Railroad, and is highly approved of. The apparatus consists simply of a steam pipe extending from the locomotive to a cylinder attached to each car of the train, and in which there is a piston that operates upon the break by means of an iron rod. The power is under the absolute control of the engineer and can be applied instantaneously.

WASHINGTON, Aug. 11, 1854.

DESTRUCTION OF THE U. S. NAVY-YARD FOUNDRY AT WASHINGTON.—The U. S. Navy-Yard Foundry in this city was totally destroyed by fire this afternoon. At the moment the fire occurred, the workmen were engaged in casting the cylinder of the U. S. steamer "Fulton," and had about two thirds of the metal poured into the moulds, when the latter exploded, the eruption instantly setting the building in a blaze. At the time of the explosion, there were nearly one hundred spectators, in addition to a large number of workmen, in the building, but all fortunately escaped without serious damage. The adjoining buildings were saved from destruction by strenuous exertions on the part of the workmen employed in the yard.

INCENDIARISM.—A young man by the name of Claiborne Wilson was arrested in Washington, who confessed that he had set fire to a dozen houses in that city lately, and he also implicated several others as accomplices.

CINCINNATI, August 14.

DIABOLICAL OUTRAGE: POWDER-MAGAZINE FIRED AT MAYSVILLE.—The powder-magazine at Maysville was fired by some miscreant at 2 o'clock yesterday morning. The explosion was terrific, the magazine containg 800 kegs of gunpowder. Thirteen houses were burned but singular to say, not a life was lost by the actual explosion, and but few were injured. One lady, however, has since died from the effects of the fright. The citizens were so much alarmed that some minutes elapsed before any would go into the street, the general impression being that the "Day of Judgment" had come. When the citizens sallied out, they found the streets covered with the fragments of demolished houses, etc. The damage to property is between $50,000 and $100,000.

The Mayor has offered a reward of $1000 for information that will lead to the conviction of the rascal who set fire to the magazine.

EXCITEMENT IN REGARD TO THE FREE BANKS OF INDIANA.—The notes of all but four of the Indiana banks were refused by the banks in this city to-day, which caused considerable excitement. The banks hold a meeting to-morrow, when they will probably decide to receive the paper of the Indiana banks for a limited time.

BOSTON, August 12.

NAVAL INTELLIGENCE.—The United States ship "John Adams," now in the Charlestown Navy-Yard, is to be fitted for the Pacific immediately, orders to that effect having been received yesterday. It will take but a short time to get her in readiness.

WORKINGS OF THE MAINE LIQUOR LAW.—Z. B. Porter, the well-known landlord of the Market Hotel in Cambridge, was arrested yesterday, and tried before the Justices' Court for eighteen violations of the liquor law, and found guilty on all the counts. On the first, he was fined ten dollars and costs, with one thousand dollars bail on the second count, he was fined twenty dollars and costs; and on the sixteen other counts, each twenty dollars and costs, with three months in jail; amounting in all to a fine of three hundred and fifty dollars, and four years' imprisonment. Mr. Porter appealed from and gave bonds in six hundred dollars to prosecute his appeal.

THE CONNECTICUT LIQUOR LAW.—Many persons who have doubted the wisdom of so stringent a liquor law as the present, have all along said that they were willing to see the experiment fairly tried, and that if it worked well, they would give it their hearty support. The law, since it has been in operation, has been daily gaining friends from this class of persons, who are numerous and influential. Many grog-shops have been shut up by their keepers, who have "cleared the coop," and gone to the great Babylon of the country, or to parts unknown. Dutch, Irish, Hungarian, with a very small sprinkling of the lower tier of Yankee, have found their occupation all gone, and they are gone, too!—*New-Haven Palladium, Aug.* 11.

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CINCINNATI, August 14.

DIABOLICAL OUTRAGE: POWDER-MAGAZINE FIRED AT MAYSVILLE.—The powder-magazine at Maysville was fired by some miscreant at 2 o'clock yesterday morning. The explosion was terrific, the magazine containg 800 kegs of gunpowder. Thirteen houses were burned but singular to say, not a life was lost by the actual explosion, and but few were injured. One lady, however, has since died from the effects of the fright. The citizens were so much alarmed that some minutes elapsed before any would go into the street, the general impression being that the "Day of Judgment" had come. When the citizens sallied out, they found the streets covered with the fragments of demolished houses, etc. The damage to property is between $50,000 and $100,000.

The Mayor has offered a reward of $1000 for information that will lead to the conviction of the rascal who set fire to the magazine.

EXCITEMENT IN REGARD TO THE FREE BANKS OF INDIANA.—The notes of all but four of the Indiana banks were refused by the banks in this city to-day, which caused considerable excitement. The banks hold a meeting to-morrow, when they will probably decide to receive the paper of the Indiana banks for a limited time.

BOSTON, August 12.

NAVAL INTELLIGENCE.—The United States ship "John Adams," now in the Charlestown Navy-Yard, is to be fitted for the Pacific immediately, orders to that effect having been received yesterday. It will take but a short time to get her in readiness.

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BIBB—In Windsor, C. W., August 1, of congestion of the brain, Henry Bibb, Esq., widely known as a lecturer, and editor of the *Voice of the Fugitive*, aged 39 years. Mr. Bibb was born a slave in Kentucky in 1815, and lived under the withering influence of slavery until he was 23 years of age, when his mind could endure the oppression of the taskmaster no longer, and he resolved to liberate himself from the grasp of the man-stealer, or perish in the attempt. With his eye on the north star, he set out for the land of freedom, and by the aid of locomotion and an inventive genius, he was soon beyond the reach of human kidnappers. Since he regained his liberty he has been connected with the anti-slavery movement as lecturer, author, and editor, and has been universally esteemed wherever he was known.—*Milwaukee News.*

ELLIS—In Clark county, Mo., July 24, aged 44, Rev. R. F. Ellis, who was for six years pastor of the Baptist church in Alton, and for some months has been connected with the *Western Watchman* as general agent and corresponding editor. He was formerly and for many years pastor of the Baptist church in Chickopee Falls, Mass.

WRIGHT—At Greenport, Long-Island, Aug. 5, aged 69 years, after a lingering illness, Deacon Nathaniel Wright, a pillar in the Congregational Church, a man of great firmness and integrity, and a friend of the oppressed. "God buries his workmen, but carries on his work." The Congregational Church, of which he has been a benefactor, both living and dying, has reason to mourn his loss.

WELLS—On the 23d ult., at his residence in Springfield, Ill., Charles R. Wells, Esq., son of Judge M. Wells, of Conn., aged 41 years.

NOURSE—At Salem, Iowa, of cholera, while on a journey, Rev. James Nourse, author of the "New Testament in Paragraphs," formerly a pastor in Pennsylvania, and lately head of a boys' academy in Washington City. He was a son of Col. Michael Nourse, and contemplated a position in one of the rising educational institutions of the West; but the Master has called him to a higher and holier sphere. He was 49 years old, and a member of the Baltimore Presbytery.

CRANE—In this city, Aug. 2, Emily Hamilton, aged 8 years and 2 months, daughter of Rev. Jonathan and Anna H. S. Crane. The remains were interred in Mount Pleasant Cemetery, Newark, N. J.

MARSHALL—At the residence of Prof. Twining, in Crawfordsville, Indiana, July 26, William T., only child of Rev. Charles H. Marshall, of Lafayette, Ind.

LANE—In Cambridgeport, Mass., on the 14th ult., after a lingering illness, Laura Ann, daughter of Lunsford Lane, aged 20 years. She was the first of seven children who were ransomed from slavery by the untiring efforts of her estimable father, whose case excited such a sensation some years ago. While yet unborn, she was sold with her mother

SONG OF EARTH'S PILGRIM.

Swiftly borne on "the wings of time,"
On we glide, to eternity;
Solemnly peals the hour's chime
As we pass to the shoreless sea.

That sea, to mortal eye unknown,
To faith's clear vision glorious unfolds;
Light, love divine, from God's own throne
Reflects from every wave of gold.

And who are they, in white arrayed,
That stand upon the radiant sea?
With harps of gold, with songs of praise,
They pass—a glorious company.

Hark! to the song of praise they sing;
'Tis the song of Moses: the song of the Lamb;
With joyous acclaim, the chorus rings:
We praise thee . . e worship thee, Lamb that was slain!.

These are they who in triumph have passed
The conflicts of life, its sorrows and toils:
These are they who their robes have washed
Spotless and white in the blood of the Lamb.

Then haste we to join the throng that are passing,
With songs of delight, through sorrow's night;
And soon may we join the throng that have passed,
Though darkness and doubt, to ineffable light.

Then swiftly borne on "the wings of time,"
With songs we'll enter eternity;
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CHICAGO, August 1.

Family Reading.

AMUSEMENTS FOR YOUNG AND OLD.

It is becoming a serious and oft-repeated question, how young people shall be provided with healthy and exhilarating amusement—amusement that will satisfy their love of change, benefit their moral as well as their physical natures, and produce no unhealthy restlessness or morbid desire of excitement. Parents often make the mistake, in amusing children, of furnishing them when very young with too many toys; when they are infants, of tossing them and *dandling* them too much, and keeping them supplied with too many artificial means of enjoyment. In this way, before the child is a year old, the love of excitement may become a part of its nature, a necessity, a craving appetite, which no care or teaching in after-years can overcome or root out. An infant in good health needs no tossing or amusing, and will never cry for it till it has been taught to by indulgence. It needs change of position, and very careful attention to its physical wants, but it does not need a rattle even, and is better off without one. Something to hold in its hand and put in its mouth is necessary, and it will be perfectly content with the same thing for months if it is not taught to expect change by being furnished with variety. When it is old enough to think and compare, it needs articles on which it can exercise its powers, and by which its reasoning faculties will be developed.

I once heard a distinguished physician say that the thirst for intoxicating drinks, for the pleasures of the theater and the gambling-saloon, began in the cradle, and owed their origin to the injudicious fostering of the love of excitement in infancy and childhood. Then it is often the case that the parents who have the most assiduously cultivated these desires in childhood are the most strict in their prohibitions in youth. They see no link between the cause, which was theirs, and the effect which is the necessary result, and for which they blame the child alone.

But it is impossible for youth, or manhood, or riper years to live and enjoy a goodly measure of health and happiness without amusement—without something that shall entirely relax the mind and body. To walk or ride alone is better than to sit still, but it is far from being sufficient to create or keep up a healthy tone of intellect or feeling. It is not exercise alone that is needed. A woman who sees well to her household has sufficient exercise, in the ordinary acceptation of the term; but the harder she works the more necessary it is that she should have amusement. The men who toil incessantly in husbandry or mechanics do not need any thing to give play to their muscles, or set the blood in motion, but the more active their labor the more do they need the relaxation which some exhilarating amusement would afford.

The great desideratum in training children is, to make home pleasant. This should be the parents' first study; and this can not be done unless parents retain their juvenile tastes and feelings. *It is their duty never to grow old.* If they become morose and morbid, and frown upon hilarity and mirth, they banish children from their presence, inspire them with a slavish awe, and drive back all their youthful impulses to corrode, and very likely to corrupt their hearts. Oh! how many, many families do I know where parents, fond parents, too, are scarcely less a terror to their children than a "roaring lion." To go forth from home is the only talisman which unlocks to them a single hour's enjoyment. To return home is to return to a gloomy prison, where they endure a worse than perfectly solitary confinement.

Many a mother do I know who confines herself so exclusively to wearing toil that she has no time or inclination for recreation in any form; and indeed there are many who think it almost a sin to pass an hour in any thing but productive labor; who think time is wasted that is not spent in coining money in some form; and there is no exception to the rule that parents who thus value time reap the bitter fruits of their theory in seeing grow rank in the hearts of their children distrust and fierce, dark passions, that destroy all their better natures, that make them gloomy or else reckless, and not only make them wretched during all the time they remain under the parental roof, but so fill their minds with sad associations that the bitter is infused into every cup they drink through life. Diversion is not less necessary for the old than for the young. Indeed, I am not sure that they do not need it more. The heart should never be permitted to grow old. It should be always young in its joys, and young in its sympathies. Parents should not only countenance by their presence the innocent pleasures of the young, but participate in them.

But the great question is, What shall be permitted, and what denied; what shall be deemed innocent and beneficial, and what deleterious?

There is a universal lamentation throughout the country concerning the deteriorated health of American women. Girls in boarding-schools have no exercise that is at all sufficient for the purpose of promoting physical health, and they finish their studies with ruined constitutions, and entirely deprived of the elasticity and vigor without which they must be useless in the family and in the world.

There should be a play-room connected with every boarding-school, and it should be furnished with every facility for healthy exercise; and though many will almost start back at the suggestion, I still can not refrain from attempting to remove the prejudice which exists concerning various games which are not necessarily connected with or promotive of evil, and are so essentially promotive of good. Young men at school or college play on the green at ball and cricket, at billiards and in bowling-alleys, and have plenty of exercise. I will not advocate that girls should play at these games on the green, but there should be a room connected with every school, where girls can indulge freely in these amusements. Throwing balls and driving hoops used to be thought so boyish that girls were prohibited from touching them; but this prejudice is entirely overcome. Bowling-alleys and billiard-tables are suggestive of gambling and all manner of dissipation, because they have been entirely given up to those who made an evil use of them. But there is no necessity for this; and I can not think there is any danger of girls ever becoming gamblers, or wasting time in a billiard-room or bowling-alley. They are games of skill entirely, and better exercise than walking or calisthenics. If they walk, especially in cities, they must be dressed in such a way that it is impossible to move their limbs freely. Running is out of the question, and the air they breathe in the streets is not so good as might be obtained in a large, airy room. The excitement which is created by the ambition to excel is healthful, and every muscle of the body is brought into play. Every variety of exercise now introduced into gymnasiums should form a part of the regular routine of boarding-school education.

The manner of sending thirty or forty girls out to walk, "two and two, all in a row," is sufficiently ridiculous in in itself, and as far as utility is concerned still more ridiculous. Exhilaration should be an imperative element in every species of exercise; and if every school and family, or at least every neighborhood were supplied with a hall for gymnastics, and all classes were encouraged to become partakers, there would soon be an improvement in the vigor of American women; the bloom would come back to their cheeks, and one great cause of lassitude and fretfulness be removed.

M. M.

THE STRANGER BABY, NOT "OUR BABY."

Infancy is always attractive. "Our baby" can not be surpassed. No cheeks are so soft and so rosy and tempting; no eyes so bright and sparkling; no lips so red and tempting; no smile so witching and charming; no cooing so musical as "our baby's." No parent, or brother, or sister can over-estimate the treasure. It is fearfully and wonderfully, as well as beautifully made. How the spirit dwells in that curious temple we can not tell; how it acts upon the body, and through the senses becomes cognizant of external nature, we do not know. The little immortal is worthy the deepest, fondest, and most tender regard. You need not be ashamed, loving relative, of the emotion with which you gaze upon one for whom the Savior died, and whose angel is continually in the presence of his Father.

The stranger baby was not "our baby." No one in that village of several thousand inhabitants called it "our baby." There was no individual whose especial care it was to watch over the wee thing; none to smile when she smiled, or to weep when she wept; none to wipe her tears, or feed her when hungry. Her father was not acknowledged a man, nor her mother a woman. They were considered mere chattels, bought and sold in our own America, and this babe was born to a like inheritance. She could not be protected by her parents. She was no more theirs than the bleating lamb is its mother's. They both belong to an owner, and are subject to his will.

And here, in this Northern village, on the southern shore of one of the great lakes, is this lone babe. Her age must be reckoned by months, for a dozen moons have not waxed and waned since she commenced her existence. Why is she here alone? Her parents are living. They love her as they love their lives. Why have they deserted her, and cast her on the tender mercies of strangers? Ah! they know what slavery is. They know the fearful doom which awaits their little one in the land of her birth, and rather than have her suffer as they have suffered, they tear themselves from her, and commit her to those, who, they believe, will not deprive her of her right to "life, liberty, and the pursuit of happiness." How strong their love of freedom, and "in their hearts' just estimation prized above all price!" How unselfish their devotion! Every instinct of their being cries out against the sacrifice, but reason remonstrates, and her dictates are obeyed.

But I must tell you about these parents. They were raised on different plantations in Kentucky, but finally fell into the possession of the same owner. They loved and were married. Their lot was no harder than that of a majority of slaves. They never became so degraded as to be contented in their condition. The stranger babe—their "our baby"—was born. With what mingled emotions the mother regarded her! Her heart thrilled with a new affection, but ah! it had at the same time an added agony. She could not fold the helpless infant to her breast, without thinking of the dread hour of separation, which might at any moment come, and she feared even to love the being to whom she had given life.

Thoughts of escape had often passed through her mind, and had as often been dismissed, because the difficulties were so great that it seemed almost impossible to succeed. Now they forced themselves upon her with new earnestness. They would not down at her bidding. A greater fear had taken possession of her soul, before which all other fear dwindled and became powerless—a fear that her daughter, her first-born, would be the white man's slave. She felt that God had made her free, and no man had a right to reduce her to bondage. She whispered her fears—her hopes—her plans to her husband. He was a ready listener.

They watched and waited, and when a favorable time appeared, in the darkness of the night, they left their lowly cabin and started on their Northward journey. In a handkerchief they tied their hoe-cake, and a few articles of apparel. The father led the way while the mother followed, holding the sleeping babe pressed to her bosom. Not a leaf could flutter in the breeze, nor a night-bird break the silence, without awaking anxious fear in those seekers for all that makes life valuable.

The first day they rested in the woods, distant from any human habitation, and at night, with their eye on the north star, they traveled on till the broad waters of the Ohio met their gaze. A small boat, tied to a sapling, lay restless on the water. It was the work of but a moment to loose the knot, and take possession of the oars, which had been left, as by a special Providence, for their use. In a moment more they were tossing on the stream, rowing cautiously and fearfully lest the dip of the oar should arouse some foe to human liberty. They have crossed the river. They are in Ohio. The boat is secured, that the owner may not lose the borrowed property. The anxious eye wanders up and down for the house of the fugitives' friend, of which they have heard in their southern home. They recognize in the moonlight dim outlines which answer to the description. They venture forward—for they are lost if they remain where they are. They approach the dwelling. They knock at its portal. A low, deep growl answers them from within—what if they have made a mistake, and this is the abode of a betrayer? A window is raised. A kind voice inquires "Who is there?" The hesitating answer reveals more than the words. They are welcomed. Bruno ceases his alarm, for he perceives that his master recognizes the weary travelers. The door is opened. They are bid to rest themselves. Mrs. P. herself lights the fire, and prepares for them a fragrant cup of Oolong, while substantial food satisfies their hunger. Various articles of clothing are given them. They are indeed among friends, but they can not remain. The hunter may be already on their track.

The fast trotter, Gray, is harnessed to the light wagon to take them to a place of greater security. It is by no means the first time he has aided in such a work as this, and he pricks up his ears as if conscious of the important assistance he renders. The fugitives lie down in the wagon; a horse-blanket is thrown over them, and other precautions are taken to conceal them. Mrs. P. speaks to them words of kindness and cheer. Her husband takes his seat and starts on the perilous expedition. They are not driven over the public road, but through by-ways and lanes to the house of another friend of the colored man. There Mr. P. leaves them. They are secreted through the day, and at night travel still further north. Sometimes they ride—sometimes it is not safe to do that, and they continue their toilsome way on foot through the woods, guided by one who would fain do all in his power to relieve the oppressed, and give liberty to those who are bound.

There are unmistakable indications that they are pursued. They are already far from Kentucky, and near "the Reserve," yet it is feared they can not be "passed on" in safety. A river is to be crossed. The bridge is perhaps watched, and the banks may be lined with spies, but they must go on. There is no safety in remaining; they may be taken; there is hope of escape. The dear babe must not be exposed to such risks. She must be saved if they are lost. They commit her to the care of a good woman who knows the heart of a mother, and who follows on in the distance, with the child secreted beneath her shawl. Who can tell the agony with which the parting kiss was given? Who can realize the emotion with which the child was pressed to its mother's breast? If "all we know, or dream, or hear, or see of agony" was not there, it was because hope still lingered in those sorrowing hearts.

If the parents passed the bridge in safety, the child was to be taken over to them; if not, she was to be conveyed to a place of security. How the heart stood still with fear! How the ear listened, and the eye strained itself to see! Hark! that scream of agony. They are seized. The babe is hurried away. No threats—no entreaties can induce the parents to tell what they have done with their infant. Their love for her is more than an instinct; and there is a joy, a sad, mournful joy, in the very extremity of their woe. They are carried back, under the protection of "the black laws," into slavery, their hopes all blasted, their hearts broken and bleeding. From that moment I have heard nothing of them. The law-orphaned babe was kindly cared for, and sent forward as soon as possible to the village on the Lake shore. There she was provided for by one and another, till she was finally adopted into a Christian family, where I trust she is being trained for usefulness and happiness. She is now in her teens, and although she loves her foster-parents, her affections must yearn toward those who so nobly gave her up, and who periled their all to secure her freedom. They comfort themselves, if living, I doubt not, by the thought that she is not sold from them to the far South, but lives in the enjoyment of the liberty they so earnestly coveted for her as the best gift.

Reader, when playing with "our baby," and observing its wondrous charms, remember the babe of the slave-mother, and pray, and labor for the day when no stranger baby shall be compelled to seek a home in the distant North, because it is not its mother's—but its master's.

Anne H.

REFORMS AND REFORMERS.

This is emphatically a *reformatory* age. But there is one question we have never been able to solve; and that is, Why so very many of these reformers give up their religion, and rush into the wild mazes of skepticism and infidelity? The fact can not be denied. The great majority of the founders of such systems as Fourierism, Socialism, Phrenology, and Mesmerism, and of those who traverse the country lecturing upon these and kindred subjects, are men in whose religious views confidence can not be reposed. Many of them wholly reject the Bible; they think "it a very good book," and "does very well in its place;" but they will by no means receive it as the only rule of faith and practice. Indeed, so extensively is this the case, that in many places "reformer" and "infidel" have come to be synonymous terms, and the minds of the people are so wholly made up on the subject, that they will not even stop to read the advertisement of the lecturer; setting him down at once as an impostor, and his subject a humbug. We regret this exceedingly; not only on account of the individuals themselves, and the evil they effect, but because it brings suspicion on those reforms which are really good, and which, if known, would be of vast benefit to mankind.

The above thoughts were forcibly suggested to our mind, at the recent commencement of Dr. Trall's "Hydropathic and Physiological Institute." Being interested in hydropathy, and desirous of seeing the proficiency of his pupils, we attended. The first essay was on "The two Systems." The author commenced by stating that true religion and hygiene were one and the same, and were of God; that infidelity and anti-hygiene were also the same, and were of the devil. Adam and Eve were at first strict *vegetarians;* ate nothing but the grains and fruits of the earth. But, on partaking of the forbidden fruit, (strong *animal* food, that,) they were banished the garden, and hence all the evils and woes entailed upon mankind. Christ had said, "Except a man be born of water and the Spirit, he can not enter into the kingdom of God;" the exegesis of which was, that as the soul is purified and sanctified by the influences of the spirit, so the body is to be cleansed and immortalized by—water. Enoch walked with God, and was translated; that is, he observed all the physical and moral laws of the Deity, and, therefore, was taken to heaven without dying; "a fair illustration," said the Dr., "of what our principles *will* do, when once carried out." John the Baptist, "the bath-man," was a thorough hydropathist. "He got up a water-cure away out by Jordan," and multitudes flocked to him, and he healed them. The new Jerusalem represented by John as coming down out of heaven, the grand consummation of all things, *was the thorough practice of hydropathy among men. Then,* "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things (allopathy and the drug system) are passed away."

Such, Messrs. Editors, is a brief synopsis of his thesis. It may seem almost incredible, but it is nevertheless true. The exact phraseology we have been unable to preserve, except in a few instances; but we have endeavored to give faithfully and truly the ideas he conveyed. Such men, we can assure Dr. Trall, will injure hydropathy and his institute far more than they will benefit them; for surely no *Christian* parent would permit his child to learn, or even go himself to learn, the principles of health, when incorporated with such sacrilegious sentiments as the above. We make these remarks out of no ill-feeling to Dr. Trall; as a physician and a man we esteem him highly, and think he deserves great credit for establishing his school under so disadvantageous circumstances, and especially for admitting ladies on an equality with gentlemen. But we wish merely to call attention to the fact, how prone men are, when espousing any new theory, *to go too far,* to give up not only their *opinions* but their *principles.* In confirmation of the last statement, we need only add, that we were informed on good authority, that the writer of the essay, when he first commenced the study of hydropathy, was an authorized minister of the Methodist Church! Such a fact speaks for itself. It needs no comment. It shows we can not be *too careful* to whom we commit the education of our sons and our daughters. Such are the views of an *hydropathist,* but

July 1, 1854. A Lover of the Bible.

Glasgow.—At a meeting of the congregation of the late Dr. Wardlaw's Church, held on Thursday night, it was unanimously agreed to call Rev. R. Mellor to the pastorate. Two of the deacons were appointed to carry the call to the reverend gentleman. Fr.

Abbeville Bible Society.—This Society holds its anniversary meeting on the fourth Wednesday in July. After sermon, Hon. T. C. Perrin, the President of the Society, took the chair, and called on R. A. Fair, Esq., to deliver the address.

Mr. Fair delivered a very chaste and well prepared address on the important but difficult subject of giving the Bible to the slaves, and teaching them to read it. The address was well received, as far as we could learn, and we hope Mr. Fair will give it to the public through the columns of the *Telescope* and other papers of the district, and we hereby request its publication. Some may not be willing to admit Mr. Fair's premises, and others may deny his conclusions, but if the premises are admitted the conclusions must follow. The subject of giving the Bible to the slaves and teaching them to read it, (for the *book* will be of little use unless they are able to read it,) is one which has been too much neglected. Men have been afraid to agitate a subject of this kind lest they should give encouragement to the abolitionists, or be denounced as abolitionists themselves, but it is time that the people of the South should discuss among themselves the subject of *duty to their households—their slaves,* and let the abolitionists go to Halifax, if they like.—*S. C. Telesc.*

The Nestorians.—The missionaries of the American Board, laboring among the Nestorians, writing on April 18th, say that the revival was going on with unabated interest. At Oroomiah, the large chapel, which comfortably seats three hundred people, was often quite full on the Sabbath, and not unfrequently there were two hundred and fifty at a Friday-afternoon service. For the last four weeks the attendance at the daily evening service at the mission premises had averaged somewhat more than one hundred; many strangers were often present, some of whom, it was hoped, had found peace in believing. The work of Geog Tapa is considered 'deeper, more extensive and thorough than the first revival in that village. The congregations on the Sabbath often number four hundred. In Wazerowa there has been much religious interest, and the priest of the village is exerting an excellent influence. The daily evening meetings in Charbash have averaged seventy or eighty adults, and the evening before Mr. Coan wrote, more than one hundred were present, and several appeared to be inquiring what they must do to be saved. There is much more interest than usual in Degalla. Meetings have been held every evening in the large village of Ada, and some cases of interest are reported. On the third Sabbath of April, Mr. Coan had a congregation of four hundred in the morning, and of two hundred in the afternoon, in Ardeshai. A large number there seem to love the truth, and some, it is hoped, are giving their attention to divine things more than ordinarily. The young men of the seminary, who went, two and two, into the villages, preaching the Gospel during the vacation, brought back very interesting reports of their labors. Seventy-two village schools were in operation last winter, and they have done well. In all the villages where they are found there is an open door for preaching the word. Dr. Perkins, writing at a still later date, expresses the opinion that the present revival, though more silent in its progress than some previous ones, is as blessed in its influence, and as hopeful in its fruits, as any which has been enjoyed.—*Journal of Missions.*

Public Worship.—The Editor of the *Congregational Journal,* who has had good opportunities, as Secretary of the New-Hampshire Missionary Society, to become acquainted with the facts, says:

"We know a town in Merrimack, containing a population of about 2900, in which there are four places of worship, which do not contain in all more than 300 average attendants on the Sabbath. The Congregational society in that town is considerably the largest, and yet we have been told, if we remember right, that there are only about thirty families connected with it. Now, suppose each family to number six persons, 180 will be the whole number that can be called a church going people. Granting that the other three religious societies in the town are as large, we have but a fraction over one third of the whole population, including young children, the superannuated, infirm, sick, etc., that constitute the church-going people. If we subtract those unable to attend worship by reason of age, sickness, or infirmity, from the other side of the equation, that is, from the non-attendants, the proportions will remain the same. What is true of this town is true of many others in the agricultural sections of the State, as we know from our personal observation.

"We could enumerate a multitude of towns in the eastern, western, and northern parts of the State, in which we are constrained to believe by the sight of the eye and the hearing of the ear, that not more than one in *five* of the whole population, taken as it is with the young and the old, well and the sick, is a regular attendant upon public worship."

Portuguese in Illinois.—The *Illinois Journal* says, that there are about four hundred Portuguese in Springfield, and five hundred in Jacksonville, in that State, who have emigrated from Madeira. It adds the following interesting particulars:

These emigrants came out here poor and destitute, but they were ready to work. They were first scattered about among our citizens, or provided with places out of the town. They have engaged in sawing wood, working in gardens, about buildings, doing all kinds of jobs that honest-minded, simple-hearted industry can turn its hand to. As soon as they had saved $50, they invested it in lots on the northern borders of the town. As their savings accumulated, they bought materials and put up small one-story buildings, some for single, some for double families. There are now thirty "Portuguese houses" in our city. They are mostly situated in clumps by themselves, near the Chicago and Mississippi railroad and the College buildings in the north part of the town. A few others are being built. In most cases they have cleared and paid for all their lots and buildings. Many of their lots have trebled in value since they purchased.

Year before last the Portuguese bought the old Christian church and lot for $500. They have now made the last payment, and have subscribed $600 among themselves toward erecting a new church this summer. They pay yearly $300 toward the support of the Portuguese minister at Jacksonville. Doctor Kalley preaches for them half the time in the first church, but takes no compensation in return. They have also sent off $600 to bring over their friends from Madeira. A Portuguese teaches a school in their own language in the old Christian church; some fifty attend, old and young. Other Portuguese children attend our English schools.

The Portuguese in our midst are "like a band of brothers." We have not heard of a single disturbance or disagreement among them all. Every one belongs to their church congregation. They will help each other. Every new-comer of their own countrymen is provided for from the general means of the society, till they are able to provide for themselves. Their habits and tastes are exceedingly simple. They never fight, steal, get drunk, or go to law; beside that they are a very saving, hard working, useful class of people.

Foreign Miscellany.

MELBOURNE, AUSTRALIA.

A late correspondence of the *British Banner* gives quite encouraging accounts of the progressive improvement in the social condition of this great metropolis of the southern hemisphere:

"The missionaries, Rev. Messrs. Fletcher and Poore, sent out by the Colonial Missionary Society, were warmly greeted on their arrival; and, to enable them to prosecute their labors efficiently, subscriptions to the amount of £5000 per annum were promised at a meeting held in Mr. Morrison's chapel. Messrs. Poore and Fletcher have been preaching in the various independent chapels in and around Melbourne; but I believe it is their intention to visit the gold-fields, where I have no doubt they will make themselves eminently useful. They are just the men for this colony, and their talents will be duly appreciated by the religious portion of the community.

"The social condition of Melbourne is, speaking generally, as satisfactory as can be expected under the anomalous circumstances in which we are placed. The chief evil to be guarded against is intemperance among the working-classes, who spend a large portion of their liberal earnings in wasteful excess of every sort. The Melbourne publicans are making rapid fortunes at the expense of the health and happiness of their customers; and the well-being of society is jeopardized by the rage for consumption of intoxicating liquors. The habits of colonial life, the climate, and the abundance of ready money, all tend to the aggravation of this great and increasing evil. "Sticking up"—robbing in the streets—is fearfully on the increase; and the crime of horse-stealing is once more becoming prevalent. By the way, it is rumored that next session this offense will be capital.

"Canvas-Town no longer exists. There are plenty of houses for the people. The La Trobe Ditch is finished. It is a quantity of pipes laid down at Princebridge, on the banks of the Yarra, and conveys the water under-ground to Sandridge, for the use of the shipping as well as the inhabitants. It is covered; and omnibuses run daily over it. All the trouble and expense of carting water two miles from Melbourne is done away. The yield is one ton every minute; in twenty-four hours, $86,000 gallons. So satisfactory are the results, that another work is commenced, as a temporary one, to supply the city until the grand water-works be finished.

"Wooden and iron buildings are being erected on every available spot of ground within the city, and those who once lived in tents, by which means they saved their earnings, are now the proprietors of substantial erections which they can call their own.

"The inhabitants of this town complain most bitterly of the inactivity and apathy of the Melbourne corporation. That body does not object to dip their hands into the pockets of the citizens; but they have not the honor to use the money for the public good. At the present moment, in some of the principal streets, the mud is more than a foot deep.

"Melbourne is a beautiful and magnificent city, containing 100,000 inhabitants; very orderly, especially on the Sabbath, when the bells of the different churches and chapels announce service-time. Thousands may be seen going to their different places of worship, which are thronged to excess; and many go home for want of accommodation. Churches and chapels are large and splendid, and will contain from 400 to 1000 hearers. Not a city in England presents a more orderly appearance, and very few so orderly. Thousands are elegantly dressed, and not a poor or squalid person among them. The Governor has set a good example, every Sabbath-day at St. Peter's, enjoying the ministry of Rev. Mr. Handfield, one of the most evangelical ministers the Church of England can produce."

PROTESTANT PERSECUTION IN GERMANY.

In Mecklenburgh-Schwerin religious persecution continues with unabated rigor. The Grand Duke has rejected the petition of Mr. Wegener for the repeal of the sentence by which he was some time since condemned to close imprisonment in his own house, under heavy penalties, for the crime of dissent from the religion of the State. This estimable minister, who has for the last three years been exposed to a continued series of sufferings and privations on account of his belief, has been informed that since his punishment is the result of his own willful disobedience of the law, no ground exists for the commutation of his sentence; and that till he is prepared to give up the promulgation of his own religious views, he must not expect to be liberated. At Schaumberg-Lippe the same intolerant spirit is displayed. No less than eleven unoffending Christians have been imprisoned by the so-called Protestant government for their non-conformity. Messrs. Boizman and Muller were sentenced to eight weeks' confinement, and the other nine brethren to four. The alleged crime of the sufferers is the performance of "clerical acts;" in other words, the holding of religious meetings, the celebration of Christian ordinances, and the exercise of the functions of the ministry. It is satisfactory to know that earnest and determined efforts have been made by the Evangelical Alliance, the Protestant Alliance, and other public religious bodies in this country, to obtain the suspension of these iniquitous proceedings. What may be the result is as yet uncertain.—*Christian Times, July 21.*

The Saxon Restoration.—On a clear day, from the gentle eminence of Windsor Castle, may be beheld toward the south-east, gleaming on the Surry hills, the Palace of the Saxon people—the marvelous achievement of their wealth, their science, knowledge, artistic excellence and rude strength. In that Saxon Palace at Sydenham are to be found wonders, rarities, and beauties eclipsing those of the seigneurial abode of England's Norman Monarchs. Shades of the Plantagenets! Is it not a strange thing and a violation of all sumptuary laws for a "Joint Stock Company" of traders to ouido their sovereign? and on the 10th of June the Saxon people compelled the present wearer of the crown of the Norman Conqueror to come down from her battlemented towers and (surrounded by her Court, her ally of Portugal, and the chief dignitaries in Church and State,) to do homage to their triumphant handiwork. Few present may have understood the import of that scene; to the eye of history it is none the less apparent. For the first time on the occasion of a great English pageant, the pennons of heraldry were *not* in the ascendant: overshadowing them all, overshadowing the canopy of state and "Prince Albert's arms," hung the large banners bearing the device, "Honor to Labor!" and the Chief Director, Mr. Laing, in his address to the throne, could not help touching, however delicately, the real moral of the scene:

"It was hoped to prove that the spirit of a free people can not only create wealth, extend commerce and colonies, and take the lead in every department of moral and material progress, but can at the same time rival the proudest works of absolute monarchs lavishing the resources of nations in the decoration of a favorite residence, or the embellishment of a chosen capital."

The Elizabeth Fry Refuge.—The annual meeting of this excellent institution took place on the 17th inst., at the house of Messrs. Overend, Gurney & Co., Lombard street. It appeared from the report that 376 destitute females have been admitted on their release from prison, since its establishment in 1849. Eighty-eight had been received during the last year, most of whom have been placed in domestic service and other useful occupations; and several striking and interesting cases were adduced in proof of the Society's success. Twenty-three females are now in the asylum at Hackney. The report was well received, and a committee appointed for the ensuing year. We were sorry to find the income was short of the expenditure nearly £150.

Improved Railway Accommodation for the Public.—We are glad to perceive that Edmund B. Lockyer, Esq., a gentleman favorably known to the public from the great interest he has taken in advocating a better system of railway management, is at the present moment making great exertions to carry out what is so much wanted to improve our railway system, by giving increased advantages to the public in improving the second and third-class carriages, and establishing the system of cheap traveling, which the progress of the times and requirements of the people imperatively call for. Mr. Lockyer also proposes to improve the traffic arrangements, thereby lessening the risk of accident, and increasing the facilities of trade and commerce.

Death of Casimir Count Batthyany.—Casimir Count Batthyany died, unexpectedly and suddenly, at Paris, on the 12th inst., in the forty-sixth year of his age. Casimir Count Batthyany, hereditary lord of Nemeth Ujvar, was a scion of that most illustrious and noble Hungarian house, which during centuries, nay, during the entire existence of Hungary, has given, at all times and ages, the most distinguished men for its clergy, for the senate, and the field. The deceased was hereditary Lord-Lieutenant of the county of Vas, in Hungary; he was also heir presumptive to the princely title and estates of the same name. His participation in the Hungarian war for liberty deserves universal acknowledgment, and the more so, because it was free from all ambition, from all selfishness. He desired rather to be useful than to shine; for he participated in the struggle with all the vigor of his mind, with all the devotion of his noble heart; and though his political creed differed from that of several of the leaders, still, seeing the independence, the constitution of his beloved country endangered, he never hesitated to take the most decided part, both as a soldier in the field, and as a statesman and minister in the senate. For the welfare of his country, he neither spared his life nor his fortune. His estates, confiscated by Austria, amounted to from eighteen to twenty millions of francs. He died poor and an exile, and reposes now not only far from his beloved country on a foreign soil, but even in the grave of a foreign family.

Open-Air Preaching in Reading.—On Sunday morning last, the Rev. Francis Trench, incumbent of St. John's Church, in this town, announced to his congregation that it was his intention to commence open-air preaching, believing that such practice would be productive of much good, and in no way detrimental to the Established Church. Accordingly, after divine service in the afternoon, the reverend gentleman repaired to an open space in the vicinity of the church, and proceeded to address a considerable assemblage of orderly and attentive hearers; at the close stating that he purposed to resume his ministration at the same time on the following Sunday. By this means it is hoped that of the many who habitually absent themselves from all public worship on the Sabbath, some may be brought within reach of the sound of the Gospel.—*Reading Mercury, July 15.*

Open-Air Preaching in St. Giles'.—The practice of open-air preaching is making decided progress. On Sunday afternoon last, the Rev. William Brock preached in one of the streets of the Seven dials, St. Giles'. The position enabled the preacher to command a large part of that well-known spot, and several hundreds in the immediate neighborhood listened with marked attention to an address founded on the Parable of the Prodigal Son. Some members of the church at Bloomsbury Chapel regularly preach at the same place every Lord's day.

Proposed Holiday.—Dr. Cumming proposes that New-Year's day, Easter Monday, the anniversary of Waterloo, Whit Monday, the Queen's birthday, St. Andrew's day, and St. Patrick's day be full holidays, and that during the summer months, June, July, August, shops and warehouses and all houses of business either close entirely at four o'clock in the afternoon, or allow half the hands employed to go free at that hour. "This (he says) would be taking a few days from Mammon, instead of taking the sacred day from its great Proprietor, and from its vital destination. On the continent there are endless saints' days, which are practically and sensibly enough turned into days of pleasure and rest. We have justly banished these days from our religious calendar, and we could not do better than transfer them to that of the British Museum, the Crystal Palace, and the Zoological Gardens," etc.

Early Closing Movement.—On Saturday afternoon the principal booksselling houses in Paternoster row and the neighborhood were closed at five o'clock. Next Saturday being the day before "Magazine day," it is not probable that they will close so early; but, as often as business will allow, it is understood to be the intention of "the trade" to make Saturday a half-holiday to as great an extent as possible.

Missions in Western Asia.—We beg to refer our readers to an advertisement of a sermon on Sabbath evening next, on behalf of a Society newly formed to assist existing missionary operations in the Turkish empire, especially those of the American Board, which have been carried on with so much success during the last twenty years. The president of the Society is the Earl of Shaftesbury; its vice presidents, Sir Edward Buxton and Sir Culling Eardley; its treasurer, the Hon. Arthur Kinnaird; and the committee comprises members of all the evangelical denominations. The increasing openings for the Gospel in Turkey, especially among the Armenians and other native Christians, and also the breaking down of Moslem prejudices, are powerful reasons for helping on the missionary work there. Our American friends, who are interested in this work, are straitened for want of funds, and there is no doubt that this expression of British confidence and sympathy will strengthen the bond of union between the two branches of the Anglo-Saxon stock. Mr. Yeung, who is announced to preach, is the secretary of the new Society, and is expected to state a variety of interesting facts respecting the prospect of the evangelical movement in Turkey.—*Edinburgh Witness, July 22.*

The War.—Europe is awake to the fact that the mightiest resources are required by the magnitude of the struggle in which it has become involved by the difficulties between Turkey and Russia. If there ever existed a doubt, none exists now that the Emperor of Russia will not abate one jot of his original demands, and that the reverses he has suffered on the Danube have not induced him to swerve from the pretensions which he so arrogantly advanced a year and a half ago. Such a resolution can betoken nothing less than a protracted war; but as the forces of Austria will now, by conditions of her own making, be brought into action, and as the unanimity of France and England is entire and unchangeable, it is confidently predicted that the result of the conflict will be the discomfiture and chastisement of that power whose overbearing ambition has brought such a calamity upon the world.—*London Times.*

Progress of Religious Toleration.—Three out of the four orders or houses of the Swedish Diet have voted in favor of allowing Jews to settle in every town of the kingdom. This is a step in the right direction. Another one will be the repealing of the law forbidding any Protestant subjects of Sweden to change their religion, under pain of perpetual banishment from the kingdom. There are at present two Swedish ladies threatened with that penalty.

Superstition.—Dragonetti, the celebrated double base player, left a considerable sum of money in trust for masses and requiems for his soul, and for the souls of the poor of St. Mark's, Venice; but the vice-chancellor decided that such were superstitious uses, and therefore void. The money consequently falls to the next of kin, who was discovered in Venice by a messenger of court sent out from this country.

Egg-Hatching.—An ingenious improvement has been made in artificial hatching by Mr. C. Minasi. By the use of a small naphtha lamp, without wick, and burning with an equal flame continuously for weeks together, seventy eggs are hatched at the top of the apparatus, and the young are reared by the assistance of an artificial mother at the bottom. The first condition of the whole affair being trifling, the apparatus admits of the application of gas.

Smuggling in Ice.—A seizure has been made at Liverpool of 90 pounds of tobacco, discovered by the officers in the ice-house of the "Great Western," from New-York, and the steward who had concealed it has been prosecuted. This is the second seizure of the kind which has been made at Liverpool within the last few months.

The Missing Arctic Voyagers.—The relatives of men who accompanied Sir John Franklin on his unfortunate exploring voyage to the arctic regions, have been paid by the Admiralty the difference between what has been received on the advance-note left by the unfortunate mariners and the full monthly pay due to the time when the notes were stopped, about four months ago. Some of the lost mariners' wives have drawn above £100 which was due to them.

Jerusalem a Free City.—Several commercial letters from Constantinople state that the Ottoman government was not at all averse to declaring Jerusalem to be henceforth a free city, under the joint protection of the European great powers.

A Highlander Flogged in the East.—A private of the 93d Highlanders was flogged at the camp at Aladyn, for repeated acts of drunkenness and insubordination. He took his lashes with all the *sang froid* imaginable, and afterward put on his shirt and coat, and walked back with the regiment, apparently as indifferent as if nothing had happened.

The Beard and the Army.—The Scots Greys who are staying in Manchester until their route for Turkey is received, have received orders to dispense with the use of the razor.

Pardon for an Irish Rebel.—Mr. John B. Dillon, one of the colleagues of Smith O'Brien in the unfortunate proceedings of 1848, has obtained permission to return to Ireland.

City Mission.—An elegant *fete al fresco* was given to the members and friends of the London City Mission, on Saturday last, by Gurney Hoare, Esq., in the grounds of his mansion at Child's-hill, near Hampstead. A spacious marquee was erected for the occasion, within which the collation was served to upward of 270 ladies and gentlemen.

Russian Privileges.—The police in Warsaw is far less severe than it was a month since. People are permitted to let their beards grow, to wear white hats, to smoke in the streets, and the taverns are allowed to remain open until 12 instead of 10 o'clock.

Poisoned Sweets.—On Tuesday, an inquest was held in Bethnal-green, on the body of a young girl, aged thirteen, who had been in the habit of eating excess of sweets, and who died on Saturday last from mortification of the stomach, which was shown by the medical evidence to have arisen from the poisonous ingredients used in coloring the sweets, of which deceased had largely partaken. A verdict was returned accordingly.

Bad Taste.—A correspondent complains of a placard posted on the city walls last week, announcing two sermons to be preached by Rev. S. S. Ward, "a *minister of color,* as black as ebony, from Toronto in Canada, of distinguished piety, talents, and eloquence. Collections will be made, etc., for the repairs of the chapel." Our correspondent asks, "Does not such a placard imply that the simple Gospel *is not of itself* attractive enough? or, at all events, not sufficiently attractive to overcome the repulsion of a collector?"

BLACKHEATH.—The Congregational Chapel at this place was opened for public worship on Tuesday, the 11th instant, when Rev. J. Sherman, late of Surrey Chapel, who had accepted the pastorate, conducted the devotional part of the service, after which Rev. J. Stoughton preached an admirable sermon from Rom. 1:16 to a full and attentive congregation.

THE CATHOLICS OF NEW-YORK AND DR. NEWMAN.—*The Dublin Tablet* says: "We understand that the very Rev. Dr. Newman has received from the Most Rev. Dr. Hughes, Archbishop of New-York, the sum of £223, being a present made to the illustrious Oratorian from the Faithful of that diocese, in memorial of the Achilli affair."

A NEW EMPORIUM.—The Societies for the Propagation of the Gospel in foreign parts, and for Promoting Christian Knowledge, have respectively contributed the sums of 3000*l.* and 2000*l.* toward the immediate establishment of a Bishopric of Perth in Western Australia, the extensive See of Adelaide being sub-divided for that purpose. The sanction of Her Majesty's government to the formation of the new diocese has been obtained.

DISCOVERY OF BONES OF SUPPOSED MARTYRS IN SMITHFIELD.—On Thursday and for some days previous, as some men in the employment of Mr. Munday, contractor to the City Commissioners of Sewers, were excavating the ground for a sewer at the west end of Long-lane, Smithfield, they discovered a quantity of burnt human bones and charred wood, at about four or five feet depth from the surface. The bones were carefully taken care of, and, after being put into a coffin, were deposited in a churchyard. The remains are supposed to belong to some martyrs who forfeited their lives at the stake during the progress of the Reformation.

THE TRAFFIC IN CHURCH LIVINGS.—The market for church livings continues to be well supplied, and the demand appears to be brisk. During the past month the advowsons or next presentations have been offered for sale by public auction or through private agency, and the aggregate annual value of these amounts to 27,600; 46 have been offered in exchange for others, of the annual value in the aggregate of £17,140; 22 have been inquired for by intending purchasers, of the annual value in the aggregate of £12,112; and it appears that an extensive business is also done in property of this description through the medium of lists privately circulated.—*Daily News.*

ONE OF THE DISCOMFORTS.—One of the richest of the new diggings is at a horrible place called Buckland River. The streams run between high mountain-walls; during the day the air is stagnant, the sun scorches, noisome exhalations steam up; and at night it is piercingly cold. The diggers worked up to the waist in water, and numbers died of fever. Graves studded the valley. One new-comer counted eleven corpses carried past his tent during the dinner-hour of his first working day, and he left the place instantly. The miners suffered both typhus and dye-blight, and want of vegetable food. Onions were sold at 6*s.*, and cabbages at 4*s.* a head. Such are the places whither men are led to ask gold!

PILLAR LETTER-BOXES.—The Post-Office authorities, says the *Cheltenham Examiner*, are about placing a number of pillar letter-boxes in the public thoroughfares in the outskirts, having, at the commissioners' meeting on Friday, obtained the sanction of that body to their so doing. These pillar letter-boxes will be affixed to the public lamp-posts, and will be visited by the postman at certain hours of the day, and their contents conveyed to the central office.

MAILS FOR THE BALTIC FLEET.—The extent of the weekly mail for the Baltic has astonished the Post-office authorities at Dantzic: it is mentioned as a great marvel that in the course of fourteen days 8500 English letters passed through their hands.

THE HEAVY ACCOUTREMENTS OF THE BRITISH SOLDIER.—The *Galway Packet* of Thursday says: "Yesterday, between 11 and 12 o'clock A.M., while some companies of the 72d Highlanders were being drilled in Eyre Square one of the men fell down in a faint from the heat of the sun and the weight of the accoutrements he had to carry in 'heavy marching order.'"

SALMON BREEDING.—Every thing in relation to the salmon-breeding ponds in the Tay, has turned out well. The overseer has not observed above fifty dead since they left the ova. The fish are now from an inch to two inches long; the larger have the par marks well developed, and are very active. Within these few days past the keeper has begun to feed them, by grinding liver dried and pounded into dust on the surface of the water.

HOW THE PUBLIC MONEY IS SQUANDERED.—The amount which the Dukes of Marlborough, Grafton, and heirs of the Duke of Schomberg receive annually out of the Post-Office revenue is £10,184. This would give £10 per year to every provincial post-office clerk, or nearly 4*s.* a week to every provincial letter-carrier, or about 2*s.* 6*d.* a week to every rural post-messenger.

RUSSIAN SPIES.—England (says a Berlin letter) is overrun with second-class Russian spies, who communicate all that is passing in our dockyards, arsenals, and forts; while communicants of a higher order enjoy the privilege of perfect freedom and access to the sources of political information.

CONGREGATIONAL BOARD OF EDUCATION.—On Wednesday evening, July 13th, a *conversazione* was held at the College, Homerton, for the purpose of obtaining information, on the subject of education, from some distinguished friends of education of America and the Continent, who have visited England in connection with the Exhibition of the Society of Arts. Hon. Henry Barnard, Mrs. Willard, and Miss Lincoln, from the United States; Dr. Sjöstrom, from Sweden; and Councillor Nessen, from Norway, were present, with several members of the Congregational Board of Education, and other gentlemen connected with the various educational institutions of London.

THE PLAINS OF CHALDEA.—Layard says that these plains produce some of the finest fruits in the world. A very delicious peach has lately been introduced into England, which has created a good deal of excitement among nurserymen. The plains in the spring of the year are covered with gorgeous flowers. Truffles grow there in great abundance, and are quite extensively used as an article of food. The hanging gardens of Babylon, Layard says, were no fiction. He has found picture representations of them in his researches.

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The object of this school is to fit students for the practical application of the branches taught. For particulars, apply to the professors in the various departments, or to JOHN A. PORTER, Secretary.
New-Haven, July 31, 1854. 295-8t

MR. and MRS. NEWCOMB'S SEMINARY FOR YOUNG LADIES, No. 99 Orange street, Brooklyn Heights. The academic year will commence Sept. 6. A limited number of young ladies will find a pleasant home in the family of the principal. For circulars, apply at a store, or at Wilcox's U. S. School-Agency, or Mr. Dodd's bookstore, New-York. 294-6t

THE NEXT TERM OF THE HARTFORD FEMALE SEMINARY will commence Wednesday, Sept. 6. A few young ladies will be received into the family of the principal, with whom a lady, a native of France, will reside, and devote her time to instruction and conversation in the French language. Lectures will be delivered in the course of the year on History and scientific subjects. Any further information may be obtained by addressing letters to JOEL HAWES, D.D., President of the Board of Trustees, or to Miss A. M. CROCKER, Principal.
Hartford, July 26, 1854. 296-6t

INSTITUTION FOR YOUNG LADIES ON BROOKLYN HEIGHTS, 106 Pierrepont street, corner of Clinton. ALFRED GREENLEAF, A.M., Principal.

The eighteenth academical year in this school will commence on Monday, Sept. 11. Every facility is here furnished for acquiring a thorough and accomplished education. Tuition, including the use of books and stationery, from $5 to $6 per quarter; including board, from $250 to $350 per annum. For circulars, and any further information, apply as above. 296-tf

BROOKLYN-HEIGHTS' SEMINARY.—Rev. A. GRAY, A.M., Principal.

The next Academic Year of this Institution will commence September 11. A limited number of young ladies can be furnished with a home in the family of the Principal at $300 per annum.

For circulars, containing all needful information, apply to the Principal, Nos. 88 and 90 Montague Place.
Brooklyn, July 5th, 1854. 295-11te

EAST-WINDSOR HILL ACADEMY.—This Academy is under the immediate charge of a permanent principal, who is aided by a sufficient number of well-qualified and experienced teachers. A system of thorough course of instruction will be strictly adhered to, and the moral and religious interests of the pupils will be an object of special attention.

The academy has a pleasant and healthful location; and it is believed that few places can be found where youth who must be sent from home for purposes of education would be likely to fall under more healthful moral influences.

Pupils not residing in the vicinity are expected to bring testimonials of good moral character.

The first term of the year commences on the first Wednesday of September, which is the best time for entering the academy. The second term commences on Wednesday of the week after Thank giving, and the third term on the first Wednesday of April.

For catalogues, or any information desired, apply, by letter, to the principal.

The post-office address of those connected with the academy is East Windsor Hill.

In behalf of the trustees, J. E. TYLER, Sec.
295 5t

BRADFORD ACADEMY.—The next Term of this Institution for Young Ladies will commence on the 30th of August, and close Nov. 24. Tuition for the term, $6. Board in the boarding house, or in good private families, $3.50 per week. Fuels and lights a separate charge.

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The Primary Department has recently been reopened, in which pupils between the ages of ten and fifteen are trained for the higher course. Tuition, $5 per term. This department is closed during the winter.

Letters of inquiry or application may be addressed to Miss Rebecca L. Gilman, Principal, or Dr. George Cogswell, Treasurer, Bradford, Mass.

N. MUNROE, Sec.
Bradford, Mass., July 27, 1854. 295-4t

HUDSON FEMALE ACADEMY.—Rev. J. B. HAGUE, A.M., Principal.

The Fall term of this institution will commence on Wednesday, Sept. 6, 1854.

The regular course of study, the completion of which entitles to a diploma, occupies four years. A selected course is arranged for those who may contemplate a comparatively brief residence at the Academy. With a large and efficient board of teachers, a system of order and economy, and the best facilities for pursuing the ornamental branches, the Academy offers peculiar advantages to those who are seeking the benefits of a thorough and finished education.

Catalogues, containing the course of study, etc., will be sent on any order. Address the Principal, Hudson, N. Y. 295-6t*

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MUSIC.

LOWELL MASON'S NEW WORK.

THE HALLELUJAH.—A New Collection of Church-Music, by LOWELL MASON, will be published September 1. It will probably be the most extensive collection of church-music ever issued in the country, containing nearly double the amount of matter of its previous work by the same author. Of Mr. Mason as an author it is unnecessary to enlarge. His works have always enjoyed unparalleled popularity. In the preparation of the present work he has enjoyed advantages very much greater than in that of any previous one. His best efforts have been given to its preparation for several years, during a part of which he resided in Europe for the purpose of collecting material and obtaining original compositions for its pages. Since his return to America composition has been reported upon, and only from all quarters of our own country, but also from abroad, so that he found himself with sufficient material, of this description alone, to make several works even of the large size of "The Hallelujah." In general characteristics, the work is designed more nearly to resemble the "Carmina Sacra" than any other of Mr. Mason's works; in other words, it will be not only intrinsically good, but also practicable, and suited to the actual wants of choirs, singing-schools, societies, &c. It will have much stronger than other Collections, and an unwarranted against cracking. They are printed on new plates, giving the latest changes and divisions, are put up in the most attractive style, and sold at lower prices than any other globes in the United States. A descriptive catalogue, with styles and prices, will be furnished on application to the manufacturers,

MERRIAM, MOORE & CO., Troy, N. Y.
272-ow

REDDING'S RUSSIA SALVE. A Boston Remedy. Price 25 cents a box.

We were recently amused on hearing a child, hardly old enough to talk, and who had received the merest scratch on his finger, call for the "Russia Salve," of persons who had never seen the article. We had ourselves supposed that it was one of the numerous humbugs of the day, but have been mistaken. We learn that Rev. W. Collier, a most estimable Baptist clergyman, with whom we are well acquainted, and who has now been dead some ten years, was presented with a recipe for its manufacture, by a native of Russia. Mr. C., in his walks among the poor, while a city-missionary in Boston, often applied it, and found that rebarkable cures were effected. At length, so extensive was the demand, he was compelled to charge a small price for the article in order to meet the expense which was incurred. We have just seen a box of this ointment that was put up by him some twenty years ago, and which is still just as fresh as ever. We have not written the foregoing for any selfish purpose, but to express our confidence in the excellence of "Redding's Russia Salve" for wounds and burns."—[Welch. and Refl., Boston.

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It has been carefully compiled by Mr. LEONARD W. BACON, of New-Haven, and consists of 40 of the best known tunes, and 150 of the most useful and favorite hymns in the language. It is intended to promote singing *by the entire congregation* in those churches in which the Connecticut Psalm-book is used; and yet a slight inspection will show that it is not intended to supersede the services of the choir, but rather to promote its dignity and usefulness.

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Orders may be addressed to DURRIE & PECK, New Haven, and MASON BROTHERS, New-York, publishers. 261-tf*

"THE GREAT PIANO AND MUSIC ESTABLISHMENT."—HORACE WATERS.—333 Broadway. PIANOS.—T. GILBERT & Co's celebrated Pianos, with iron frames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tone and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.

THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ. It is needless

SOLOMON'S APOSTASY.

It is difficult to conceive how a mind like Solomon's could be led aside to idolatry. The facts, nakedly stated as they appeared to God's eye, without softening or coloring, seem so odious as to strike us as incredible.

Yet if we reproduce the circumstances of the case; if we annihilate the past, and place ourselves in his situation, we may discover that his conduct was quite natural.

Solomon started auspiciously as a wise, upright, and sincere ruler. He settled it at the outset that he would be true to the God of his fathers. He dismissed the idea of apostasy from his mind. It was impossible he should ever change his whole position, abandon his principles, and adopt a new set. Men that perform such moral summersets are not usually aware of it beforehand. They would be as indignant to have it prophesied of them, as they are afterward to have it demonstrated to them. And Solomon was so very *safe* in his own estimation, that he became a sure prey of temptation.

With an intellect capacious and comprehensive, filled with a vast variety of affairs, the excitement of his life must have been prodigious. There was the construction of a temple of surpassing magnificence; and of a palace of superb splendor; the fortification of the metropolis; the construction of reservoirs and aqueducts; the establishment of a naval depot on the Red-Sea; and the prosecution of a rich and distant commerce. An overland trade was pushed by caravans in every direction. Political alliances were formed with all the great empires then standing. The embassies of these nations were to be entertained. Their wise men hearing of his extraordinary genius resorted to Jerusalem, as to a tournament, with their dark sayings and parables. Jerusalem was full of outlandish men, manners, and tongues. Beside, Solomon cultivated the arts and sciences, in works of sculpture, and the construction of musical instruments. He was also an author of note, "and his proverbs were three thousand, and his songs a thousand and five." Nor was his literary toil confined to belles-lettres. He cultivated some branches of natural science, as botany, "Speaking of trees, from the cedar that is in Lebanon, to the hyssop that springeth out of the wall," and zoology, treating "of beasts, and of fowl, and of creeping things, and of fishes."

Beside, it is evident from his auto-biography,* that his mind was profoundly exercised on questions of theology. He evidently grappled with the grand problem of life, and the origin of evil, passing through ordeals of intense mental effort.

Now a mind engaged with all these things must have been amazingly full. It is enough for common minds to sustain the arduous labors of the political arena, or to stem the tide of commercial competition, or to vanquish the difficulties of art or science, or to plunge into the depths of theological speculations; but here we see the same mind, many-sided, universal, making itself at home, with masterly ease, in all departments.

Solomon was at once a Bacon, and an Admirable Crichton.

It is easy to see how in the midst of such multiplied and diversified pursuits, the temporal should insensibly carry it over the spiritual. The heart's tone is lowered, and the way is prepared for changes of practice and forfeitures of principle, which at an earlier period would have been revolting. To this we are to add the element of female influence. Allied by marriage with the principal states about him, his domestic establishment must be placed on a similar footing with those of the monarchs with whom he maintained intercourse. And as the customs of the age enhanced the dignity of the sovereign, by the extent of his seraglio, so it must be with Solomon. Whether in having seven hundred wives, princesses, and three hundred concubines, he surpassed his neighbors, or merely came up to the standard of first-rate respectability, we are unable to say. But one thing is manifest, that though this was a wide departure from the law of God, he could find arguments for it as plausible as we find for those violations of God's law which are popular in our times.

Abraham had several wives; why not he? David had many; why should he be better than his father? Why put his household economy on a footing unheard of in all the world, and that would be ridiculed by all courts as visionary and contemptible?

How could he retain the alliance of those courts, so important to Israel?

Many of these marriages were political connections, doubtless, formed on considerations of the public good.

"Yes, but," suggested Conscience, "is it right? Does not Moses say the king shall not multiply wives unto himself?"

"Yes," Solomon answered; "I suppose it is wrong abstractly considered; but in my circumstances, how can I help it? It is an evil practiced by all my ancestors, and has become inherent in our social system; and is essential to all my public measures, and how change it? And whatever may be the abstract right and wrong of the case, is it not certain I should do more harm than good by immediately abolishing my harem? Should I not really be doing wrong?"

If Solomon did not reason in this way, it must be because the Father of Lies had not then invented this exquisite logic. If he did, then those of us who reason in the same style in apology for our own sins, ought to be careful how we cast stones at him.

Once, however, Solomon had concluded that it was expedient for him to do wrong, circumstanced as he was. The Arch-Logician of the Pit found means to arrange circumstances so as to keep him doing wrong, till at last the sea of black apostasy swept with a clean breach over him.

But beside all this, it is to be remembered that horrible as idolatry was in some of its rites and forms, it was by no means destitute of specious and plausible arguments. For such a mind as Solomon's, the gorgeous and gloomy grandeur of the ancient pantheism had its elixirs and its narcotics. The philosophers of the Nile, the Ganges, and the Euphrates were no children, and some one has well remarked, that before the stately, the august pantheism of their remote adyta, the polished drawing-room pantheism of an Emerson or a Cousin dwindles to a puny abortion.

Beside, pantheistic polytheism had not then arrived at that black ghastliness which we see on the plains of India. It was yet robust, in its prime, not without some pretensions to be esteemed the true, original *patriarchal* system, given to man in Eden. Its pomps, ceremonies, symbols, arts, literature, were at the height of their impressiveness. Nor were the adepts of the grove unskillful rhetoricians. "We do not worship these images. They are symbols, like your cherubim, copies of the same Eden original. You do not worship *your* cherubim. They symbolize to you some lofty mystery. Ours do no more. True our rites are sometimes licentious and cruel, but those are the abuses of the system, not the system itself. And we have heard that the Tabernacle at Shiloh was profaned by similar practices. Certain of your sons of Aaron fell into the same loose and disreputable ways. Such abuses are to be expected, detected, and corrected. Is it not, then, your duty as a liberal-minded prince to aid us in so doing? If you strike at the system itself, in all these courts, you will close at once all avenue to reform. But if you concede a little, we will meet you on common grounds. Strip off our abuses. Modify details. Take away the loathsome exterior, the gross and detestable outrages on decency, and we are with you. Thus shall your great wisdom and piety obtain salutary hold upon all nations, our institutions be restored to their pristine simplicity, and all the world be united in the substantial worship of the same divinity."

And if we would know in what dress of mythologic beauty these skillful reasoners could set off their system, we have but to read Homer. There, in poems only a century later than Solomon, we have the poetry of the groves. Homer was such a bard as those priests of Apollo and Venus employed at their forest festivals and sacrifices. And such as Homer paints classic Sacerdocy, Solomon saw it. But if Homer has ravished all modern Christian schools by his descriptions, why should not Solomon be ravished by the reality?

Especially when, in yielding gracefully to graceful superstitions, he yielded also to the graceful blandishments of graceful syrens, and to the graceless sophistries of graceless politicians.

Secure, thrown off his guard—under a constant whirl of excitement, inveigled into entangling alliances—when age crept on, and the stamina of moral energy began to decline, he found the vast vortex of the civilized and religious world causing him to revolve in ever-narrowing circles around its own dread center, the prostration of body and soul before a strange shrine. And as the maddening whirlpool swept wilder and swifter round, his strength faded gradually away, and the dizzy din of a world's applause, and its dazzling wreaths of mist, concealing the dark gulf, confounded his already unsettled perceptions, and he went down the abyss of open, manifest apostasy, from the God of his fathers.

The perpetuity of the royal line, conditionally covenanted to him, he lost. And while enemies arose to vex the evening of his life, he was told by the Lord that the effect of his compromises should be the disunion of those tribes he had hoped to consolidate. Since, for national aggrandizement, he had dared to pronounce God's law an abstraction, God would defeat the very end so impiously aimed at, embroil the nation in war, rend away the ten tribes, and bring to pass the precise opposite of what, by wicked policy, he sought to achieve.

The same principles apply to the problems of human life in all ages. The same law of moral causes is at work in society around us. And never were we more forcibly reminded of this than in beholding a son of New-England, a Solomon in intellect, standing in the national Jerusalem, and on the high places of Congress, burning incense to Moloch! With dizzy brain, and eye dimmed by the mists of a world-wide renown, that man of god-like intellect, long whirling in narrowing circles around his fate, went down in clouds and darkness in black apostasy from the faith of his fathers.

And as the dazzling bauble that lured him on was the same, to consolidate the Union, so the result will be the same. The consequence of our unholy compromises will be the dismemberment of that very Union it was hoped by impious means to perpetuate.

GREY.

* Commonly called Ecclesiastes.

WESTERN RESERVE COLLEGE.

MESSRS. EDITORS: *The Independent* of July 27 contains two articles glorifying the recent commencement of the Western Reserve College, and representing the prospects of the College as "*quite encouraging.*" The article signed "Western Reserve" is evidently designed to convey the impression that the College is in a condition which should inspire its friends with confidence and hope. Were this the truth, no man would rejoice in it more heartily than the writer. But to those who know the actual condition of this institution, the *policy* of these representations, or, rather, *mis*representations, is transparent. It is no new thing to attempt to galvanize prostrate corporations by systematic puffing.

If the columns of influential papers are to be opened to this last desperate expedient of the oligarchy by whom this institution is now controlled, in defiance of the known wishes of ninety-nine one hundredths of those by whom the College has been sustained, and without whose coöperation it never can be sustained, it is certainly just that they should also be open to an exposure of this attempt to manufacture a false public opinion, and delude the friends of the College who reside at a distance.

It is no part of my purpose to give a history of the difficulties by which this institution has been prostrated. All that I propose is to submit certain facts in relation to the six following particulars:

First. Facts relating to

I. THE COMMENCEMENT.

As to the interest in the College, evinced at the recent commencement, the following facts are significant:

1. That while a large audience welcomed Mr. Douglass on Wednesday, an audience one third smaller attended the exercises of the graduating class *and the inaugural of Prof. Hosford*, on Thursday. At all previous commencements, the attendance upon the second day has been three or four times as large as upon the first. *The multitude came to hear Douglass.*

2. Upon the second day (which is properly commencement-day) there was a smaller attendance of alumni, ministers, and *the well-known friends* of the College, than there has been for fourteen years before.

3. Of the five who received the degree of A.B., only *three* have been members of the class during the year, and most of the time, but *two*.

4. The whole number of students in the collegiate department (sustained during the year at an expense of nearly $4000) has been twenty-three.

5. Only four candidates presented themselves for admission into the Freshman class.

The contrast in all these particulars, between this and former commencements, was most painful and ominous.

Consider,

II. ITS FINANCIAL CONDITION.

Between Jan. 1, 1845, and Jan. 1, 1850, there was subscribed to the funds of the college, over $125,000, (one hundred and twenty-five thousand dollars,) of which all but about $27,000 (twenty-seven thousand) was subscribed upon the Western Reserve. And yet this College is to-day living largely beyond its income, that is, the income actually received in cash. This and other facts will appear from the following statements:

The assets of the College, aside from its fixed capital, (buildings, etc.,) may be divided, for convenience, into two classes, namely, THE PERMANENT FUND, (consisting originally of subscription-notes to the amount of $85,000, (eighty-five thousand,) and given upon condition that the principal should never be expended nor liable for the debts of the College,) and the GENERAL FUND, (consisting of all other assets.)

Notice the following facts:

1. July 1st, 1850, the GENERAL FUND exceeded the liabilities of the College about $10,000 (ten thousand.)

2. July 1st, 1854, the GENERAL FUND was over $8000 (eight thousand) *less* than the liabilities: showing a falling off, *in four years*, of over $18,000, (eighteen thousand!) "Encouraging?"

3. July 1st, 1853, the difference between these assets and liabilities was about $6000, (six thousand;) from which it appears that the deficit has increased over $2000 (two thousand) during the past year; and this while the theological department has been suspended, and no salary has been paid in that department.

4. Of the PERMANENT FUND, about one half, or over $42,000, (forty-two thousand,) consists of unpaid subscription notes, the greater part of which are long past due.

5. Upon *the principal* of this large amount, (upon which there is due some seven thousand dollars of unpaid *interest*,) the faithful labors of the Treasurer, *aided by the strenuous exertions of the President*, have availed to collect during the year ending July 1st, 1854, *less than* $900, (nine hundred,) *all told!* And it is notorious that hundreds who never suffered their business paper to be protested, and who would pay most cheerfully if the College were as it was when they subscribed, consider themselves under no moral obligation to pay their subscriptions, so long as the College is controlled by those in whose hands it has sunk to its present degradation. At the rate of $900 a year, when will this collection be completed?

6. The estimated expenses of the College for the year ending July 1st, 1855, amount to about $4500, (four thousand five hundred,) and the *reliable* income, that is, the income upon that portion of the fund now collected and invested, is estimated at less than $2700, (twenty-seven hundred.) This deficit of about $1800 (eighteen hundred dollars) can only be met by the uncollected *interest* of notes *which the subscribers refuse to pay!* Were the theological department in operation, the deficit would be about $3900, (three thousand nine hundred!)

7. *Over* $2700 (two thousand seven hundred) *of the sacred* PERMANENT FUND *has been loaned to this bankrupt* GENERAL FUND. Is this Christian fidelity, or Schuyler financiering?

8. The College grounds, buildings, apparatus, etc., have long been under heavy mortgages: and threats of prosecution for debt are now hanging over the College.

9. The Treasurer appointed by the reigning oligarchy, finding that the public *will not* pay their subscriptions to a board of trustees controlled by such a majority, has tendered his resignation.

10. This bankrupt institution is, by its own pledges, forbidden to seek additional aid from the East; and to obtain any considerable amount from the people of the Reserve, so long as the College is under its present head, is *a well-known impossibility.* Do these facts look "encouraging"?

But the distant friends of the College ought also to know certain facts concerning

III. THE BOARD OF INSTRUCTION.

1. Within a short period, Rev. Clement Long, D.D., (now Professor in Dartmouth College;) Rev. E. P. Barrows, (now Professor in Andover Seminary;) Rev. S. C. Bartlett, (now Pastor at Manchester, N. H.;) and Prof. Saml. St. John, LL.D., have lost confidence in the management of the ruling oligarchy, and resigned, to the great grief of almost the entire community.

2. The theological department is not in operation; and funds given in Brooklyn and elsewhere to endow professorships in this department, and which could never have been obtained for other purposes, *are used to sustain a President, and three Professors, and a Tutor*, while instructing 23 students in the *collegiate* department.

3. One of the two new professors was elected by the casting vote of the President, and accepted his appointment in the teeth of *the formal recorded protest* of one half the permanent members of the board of trustees; and the other received no votes but the votes of those who elected the former, and also accepted his appointment against the protest of the minority; and both were elected without the recommendation of the faculty with whom they were to be associated; (an act unprecedented in the history of American colleges.)

Are the Alumni of the College, and its friends generally, who sympathize with the resigning professors and the protesting trustees, likely to rally to the support of professors thus thrust upon them?

Add to the foregoing certain facts concerning

IV. THE TRUSTEES.

1. Within a year, two of the twelve trustees (Rev. Dr. Aiken and Rev. J. Seward) have resigned; and in the place of them have been appointed others possessing far less of the confidence of the friends of the College.

Are changes made upon the principle which evidently governed these, likely to conciliate confidence?

2. As illustrative of *the spirit* of the two sides, it ought to be known that prior to the resignation of Rev. Dr. Aiken, the trustees who represented the sentiments of the vast majority of the friends of the College *proposed and urged an arrangement by which all matters in dispute should be referred to a Board of Arbitration for final adjudication*, which proposition *was peremptorily voted down by the President and his friends.*

This fact is significant, and will not fail to be comprehended.

Consider, in addition,

V. PUBLIC SENTIMENT.

1. It is a well-attested fact, that nine tenths of the Alumni, and nine tenths of the Presbyterian and Congregational ministers of the Western Reserve, and an overwhelming majority of the donors, who are so situated as to know the facts—namely, those who reside in Ohio, (three classes without whose confidence no college can prosper,) are fully convinced that the College *never can be resuscitated* under the management of Pres. Pierce, not even when aided by his two new professors, so reluctant to assume high position.

2. Hundreds who have been long known as among the most earnest and self-sacrificing friends of the College have taken the avowed position: "*We can not encourage students to go to a college thus officered and thus presided over.*" And this position has been taken in no spirit of faction, but reluctantly, after long forbearance, and from a sincere regard to the real welfare of the College.

It remains to consider

VI. THE PROBABILITIES OF AN ADJUSTMENT.

1. Consider the refusal of an arbitration already referred to.

2. Consider that Pres. Pierce has been respectfully and earnestly requested to resign: (1.) By the theological alumni; (2.) By six trustees in a communication over their own signatures; (3.) By a public meeting of influential donors; and (4.) By the Western Reserve Synod, of which he is a member.

3. Consider that, notwithstanding all this, Pres. Pierce has publicly said, "*If all the United States, and all Europe, and Asia, and Africa, and the angels of God, ask me to resign*, I WILL NOT DO IT!"

Other facts might be submitted, but these will suffice.

The writer has no interest in this controversy which *The Independent* has not. He is one of the multitude, who once looked upon this institution with pride and hope, and who now grieve bitterly over its deplorable condition. But why publish these facts?

Because, as I think must be apparent from the above, *the only prosperity for the College lies beyond the official grave of the reigning oligarchy;* and because such representations as those of your correspondent only help to prolong the reign of this oligarchy, and *thus retard* the dawn of that future, for which the outraged and insulted donors, alumni, and true friends of the College, will not cease to labor and pray.

JUSTICE.

FROM A BOSTON CORRESPONDENT.

BOSTON, August 14, 1854.

THE STATE REFORM SCHOOL.

THE general design of the State Reform School at Westboro is well understood; but there are details which had not come under my notice till recently, and which may be of interest to others. There are at present over five hundred boys in the institution, and a large proportion of them are the sons of foreigners, generally Irish. The building in which they reside stands on an eminence, with bold and picturesque scenery on every side, and a beautiful lake spread out directly in front of it. The building is in two parts, with each its courts and play-grounds, between which there is no communication; and the boys are divided according to character, the most refractory and immoral being kept by themselves during play-hours. Four hours each day are devoted to study, and six to work, and every morning and evening they all attend prayers in the chapel, a portion of Scripture being read at each service. The dress of the boys is uniform, being of blue cotton cloth in summer, and all made up by themselves. They even make their own hats and shoes. The Sabbath services are of peculiar interest. There are three Sabbath-schools, held in the morning; two of them being composed of younger scholars, for oral instruction, and the third committing to memory and reciting passages of Scripture. No question-book is used. Catholic parents occasionally rebel against this system of studying the Scriptures and hearing them read. One parent, not long since, wrote to the superintendent for liberty to take his child out of the school, and saying that he had rather his boy would be under the most corrupting city influences, than to be studying the Protestant Bible. A mother, who was in a similar trouble, felt quite relieved after finding that she could send her son a Catholic prayer-book. Considering how many sons of Catholics are in this institution, under a systematic training in the Protestant Scriptures, it is a wonder that more opposition has not been made. Either they have not had their attention called to this feature of the school, or they regard it as hopeless to rebel against a system of instruction ordered and sustained by the State. The latter is most likely, and it is a bitter pill for bigoted Irish parents and priests.

The Sabbath-school teachers are volunteers from the different religious societies in Westboro. The superintendent, Mr. Talbot, and the teachers belonging to the institution, are all professedly pious, and members of evangelical churches. The chaplain is a Baptist minister, Mr. Cushing, who preaches regularly and faithfully to his youthful congregation of five hundred or more. Times have greatly changed within twenty years, or a State institution like this would have been under Unitarian control, instead of being as it is, wholly in the hands of evangelical men.

No boy can be sent to the school without having been convicted before a magistrate of some offense, and stubbornness is the general name for about all offenses. The aim is to disgrace the lads as little as possible. Every new-comer is examined by the superintendent, as to his parentage, past habits, capacities, and dispositions; and it is a quite noticeable fact, and much to the credit of the superintendent, that he can call every boy in the institution by name, and give his history and characteristics off-hand. Whenever it appears safe and proper, boys are apprenticed to farmers or mechanics in the country, still subject, for a time, to the guardianship and control of the institution. The farm of 200 acres or more, belonging to the institution, has been hired by the Massachusetts Board of Agriculture, for the purposes of experiment in scientific agriculture, and with a view of making it a model farm. What time the boys are not at work in shops, learning various trades, they are hired upon the farm, at so much per hour.

It is the testimony of all the officers of the school, that these five hundred boys are remarkably well-behaved, industrious, anxious to learn, and attentive to addresses and instructions on the Sabbath and during the week. They are particularly eager for books, with which the institution is not very abundantly supplied, and donations of good religious and moral books, for their benefit, would at any time be gratefully acknowledged.

The beautiful and orderly working of every thing connected with this school, and the changed, cheerful, and hopeful appearance of such a large number of boys, extensively of Irish and Catholic parentage, and as unpromising a set to begin with as could be found anywhere, impress every visitor with the incalculable benefits of the institution, and place it among the wisest and noblest charities of the State. The desirableness of a similar institution for girls can not be over-estimated, and it is a matter of joy and pride that vigorous measures are in progress for its establishment at no distant day.

CHURCH COURTESY.

The command to "be courteous," is thought by some to be a little over-done in cases that frequently occur in this quarter. An orthodox church closes its house of worship four or six months, for repairs or reconstruction, and the Universalists send them a polite invitation to worship in their house one half of each Sabbath during the time. They very thankfully accept the offer. A Unitarian society pulls down its old sanctuary, to build a new one, and the Baptists tender to them the use of their house half the time, for a year or more, and it is accepted. And so it goes through the whole circle of denominations, or should go, if the principle is a good one. How can an orthodox church, after having used a Unitarian or Universalist house for months, refuse to offer them its own sanctuary, in a change of circumstances? And then, in spite of the terms, generous, courteous, liberal, which are so plentifully showered upon them, it will make some good deacons, and pious women, and scrupulous ministers feel a little queer and shy, to see the house which they had solemnly dedicated to the worship of Father, Son, and Holy Ghost, occupied through a whole season for Unitarian or Universalist preaching. Some recent cases have brought this policy distinctly to mind, and I know that some ministers and others have been exceedingly tried with this sort of church courtesy. Several points are involved. The church that gives up its house half the Sabbath, for a season, must have a half-day service; or if they occupy the seats, they must hear another gospel; and many will excuse their attendance upon error, because it is in their own house; and then, this kind of hearing being *sanctioned*, young people will not think it much different to wait upon error in its own sanctuary. But I did not intend to volunteer any opinion or advice. I have alluded to a practice which prevails in this quarter, and which involves more serious and practical questions here, where orthodox and heterodox churches stand in close proximity, than would be thought of in some States. If you have any light to shed on the subject, it would be thankfully received by many.

AN EXAMPLE WORTH STUDYING.

The custom is for metropolitan and other wealthy parishes to look round among the country towns, find a popular and talented minister, give him a call, and, *to make it providential*, offer a greatly increased salary and other motives of usefulness. How useful he was before is not asked, nor how much his people may mourn over his departure. Country parishes do complain of such treatment, and many think it a downright injustice and wrong. It may do them good to know that a different principle was once acted upon, and may be again. Many years ago, perhaps forty or fifty, a church in Boston wanted a minister who was settled in a town not far distant, and knowing that he was happily settled, and much prized by his people, they did not name the matter to him, but appointed a committee to confer with the country church, to ascertain whether they were *willing* to part with their minister, and upon what terms. The conference was held, and the country church, after stating objections and hearing reasons, agreed to make the sacrifice, upon being paid a stipulated sum, which was done. The minister was now, for the first time, consulted, and having subscribed to the action of the churches, he went to the city. Perhaps this was not the general custom in those days; but *one* such case may show what has been done, and perhaps suggest some useful reflections as to what *ought* to be done in such cases. The fact is respectfully commended to the notice of metropolitan churches.

MISCELLANEOUS.

Rev. Mr. Cady, of Westboro, is out of health, and unable to preach. There is considerable religious interest in his parish; from twelve to twenty at the inquiry meeting.

Mrs. Dr. Clarke, a graduate of the Female Medical College of this city, has gone to Europe for the more perfect acquisition of medical and surgical science.

Two Irishmen turned prize-fighters on Saturday night; Commercial wharf being the battle-ground, and forty dollars the prize. They both got terribly mauled, but did not do so much good as if they had killed each other. They are locked up for trial.

We have had two more arrivals of Swedish emigrants at this port during the week, numbering six or seven hundred. They all go West.

THE AMERICAN INSTITUTE OF INSTRUCTION.

PROVIDENCE, R. I, Aug. 11, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: The American Institute closed its annual meeting here yesterday; the weather has been delightful, and the attendance very large. It met on the evening of Tuesday the 8th inst., the President, Mr. Thomas Sherwin, of Boston, in the chair. After an appropriate welcome to the body, from gentlemen officially connected with the educational interests of this State, the introductory address was delivered by President Wayland, who had performed the same service at the organization of the Institute, and now took the natural and easy theme of a quarter-century review of the changes in the cause of Education. He occupied an hour, adverting to the improvement in school-houses and apparatus, in teachers and journals, and in the public sentiment, and offering some practical suggestions for the future. The address was sound, sensible, and solid, and was received with great favor as a happy introduction to the proceedings. Nothing could have been spared from it, nor should it have been longer; but could it have included the *moral progress* in this relation, it would have possessed a completeness, which the venerable author was specially qualified to give it.

The afternoon, in connection with a collation, was appropriated to "the cultivation of the social affections;" Professor Caswell presided over the festivities, with delicate humor, and brief remarks were made by Mr. G. B. Emerson, of Boston, and others.

On Wednesday, the 9th, an address was delivered in the morning by Rev. E. B. Huntington, of Waterbury, Conn., on Æsthetic Cultivation, or the influence of education in developing a taste for the beautiful, which I did not hear.

Mr. Nathan Hedges, of Newark, N. J., presented the subject of Arithmetic, and illustrated the success of an able teacher, under the old system of teaching the science of numbers. He was followed by Mr. Dana P. Colburn, of this city, principal of our State Normal School, whose name is the synonym of arithmetical genius, and who exhibited, with consummate skill, the superiority of the new system, which compels the pupil to prove his own work, and supersedes the artificial rules which encumber the memory in school, and are rejected as worthless in the counting-room.

In the afternoon, Mr. Eldridge Smith, principal of the High School in Cambridge, Mass., gave an address on the claims of Classical Culture on American teachers. The writer had evidently gone beyond the routine of the school-room, and his remarks were redolent of the pleasant fields of literature—English particularly—which he had traversed. In exalting the classics, he joined in the cry against the predominance of mathematics in a course of study, and quoted, as authorities on this point, names which are eminent only in other departments. A more important witness for his theory than Sir William Hamilton, will be the first man who can be found to testify, that the study of the exact sciences has been an injury to *his own mind.* The effect of this carefully-written address was weakened by its extreme length.

In the evening, an address was delivered by Rev. Edward Beecher, D.D., of Boston, on the right use of the emotions and passions of the mind, in the work of intellectual culture and development. He had spoken on the topic before another body, but had re-written the piece for this occasion, and brought to it a fresh and rich unction. It embraced a philosophical examination of the motive powers of the mind, and a masterly exposition of their several bearings on the work of education; beginning with these which originate from the connection of the mind with the body, and closing with the highest rational principles of honor, rectitude, and benevolence, which are incapable of excess; and while not discarding the use of the lower motives, in their proper place and degree, he proceeded to install the higher in their rightful supremacy. So far from being abstract and dry, as I anticipated, it fascinated every mind, and for an hour and a half the crowded assembly were held by an unbroken spell; I happen to know some pastors and teachers from an adjoining town who, rather than leave in the midst of it, cheerfully embraced the alternative of a late four-miles' walk, at its conclusion. The speaker never addressed a more appreciative audience, and they never listened to a truer philosophy.

On Thursday, the 10th, an address was given by Worthington Hooker, M.D., of Yale College, on the prominence which should be assigned to facts in education, which I was not able to attend. Mr. Richard Edwards, of Salem, Mass., did justice to the important but often undervalued subject of geography. Mr. George Allen, Jr., an able teacher in Boston, was to have taken part in the discussion, but was prevented by illness after his arrival.

In the afternoon, the closing address was given by Mr. George Sumner, of Boston, on the state of education in various countries in Europe. It was an instructive and felicitous performance, embodying the fruits of varied and careful observation abroad, incidentally inculcating humane and noble sentiments, and presented in a style and manner adapted to form and please a correct taste: it left a fine impression.

An appropriate tribute to the memory of Mr. Josiah Holbrook, one of the originators of the Institute and the founder of our Lyceums, was introduced by Mr. G. F. Thayer, of Boston, and met with a hearty response. The establishment of evening-schools for that class of our population who are unable to attend the day-schools, was warmly recommended. At the suggestion of Mr. Z. P. Richards, of Washington City, a series of resolutions was drafted by a committee, and unanimously adopted by the meeting, expressing their high estimate of the late Professor Butler, of Louisville, Ky., their condolence with his family, and their painful sense of the gross outrage which law and justice have suffered in the acquittal of his murderer. This subject drew forth several very earnest speeches, all breathing the same sentiment, and showing how deeply the *esprit du corps* of the body had been wounded by the brutal assassination of a beloved fellow-teacher, while faithfully discharging his duty, and the subsequent farce of Kentucky justice.

The Institute was opened every morning with prayer; and a choir, composed principally of pupils in the High-School, under the direction of the teacher of music in our schools, enlivened every session with appropriate songs. The hospitalities of our citizens were freely tendered to their visitors, and ample votes of thanks were passed in return, properly designating by name Mr. John Kingsbury, of this city, whose reputation as a teacher could not well be higher, and whose fair work is visible to an observer in the mental and moral culture of many of the young ladies of Providence. It was understood that Rev. Dr. Hall, of this city, was prepared to offer a few parting words of salutation and cheer; but, owing either to the lateness of the hour, or to a little defect in the arrangement, he was not reached. It was impressive to look from the platform upon the intelligent countenances of such a strong array of the educational profession; and I could not but regret that the professional wisdom and experience of the body were not more fully drawn out. If, after the introductory address, the evening sessions only had been appropriated to formal, elaborate addresses, and the day sessions mainly to practical discussions among the teachers, it would unquestionably have enhanced the value and interest of the exercises.

As a grand *finale*, the members of the Institute were invited to a "moonlight excursion" down our noble Narragansett bay; and accordingly, at eight o'clock last evening, a thousand teachers and their friends, as happy as

"The playful children just let loose from school,"

embarked in the good steamer "Canonicus," which had been chartered for the purpose, and left the wharf, cheered with the alternate notes of the band and the choir. All went off according to promise, except the "moonlight;" as a partial substitute for which, the conflagration of a couple of barns in an elevated part of the city, showing with fine effect from the water, furnished a part of the evening exhibition which was *not* in the programme.

We look for good results from the meeting, and our guests appeared to leave with pleasant recollections. There is a tradition here that such gatherings are apt to be successful in Providence. Brown University will hold its commencement on the 5th and 6th prox., and as Professor Park and your special ✻ contributor are among the celebrities announced, we anticipate another "good time generally."

S. W.

BOWDOIN COLLEGE, ME.—At a meeting of the Board of Trustees and Overseers, Professor Boodie, who has occupied the chair of Rhetoric and Oratory about ten years, tendered his resignation, and Mr. Egbert Smith, a recent graduate of Bangor Theological Seminary, was elected to fill the vacancy. The 35 members of the graduating class received the degree of A.B.; 8 members of the class of 1851 received the degree of A.M.; 23 graduates of the Medical School received the degree of M.D.; and the honorary degree of D.D. was conferred upon Rev. Cyrus Hamlin, of Constantinople, and upon Rev. George L. Prentice, of New-York.

AMHERST COLLEGE.

THE town has been greatly crowded with strangers come to attend commencement.

President Hitchcock delivered his last baccalaureate sermon on Sunday.

On Tuesday there were the prize declamations of the sophomore and freshman classes, and in the evening a torch-light procession by the graduating class, followed by a supper, speeches, and toasts.

WEDNESDAY.—Meeting of the Alumni at 8 o'clock.

In the afternoon, Prof. C. C. Felton, of Cambridge, delivered an address before the Phi Beta Kappa Society. Subject: "A Picture of the Past." The Agora of Socrates, the Bema of Demosthenes, and the Areopagus of St. Paul.

In the evening, an address before the Society of Inquiry, by Rev. A. W. McClure, of Jersey City. Subject: "Promulgation of Christianity in the Dark Ages."

THURSDAY.—At 8 o'clock, adjourned meeting of the Alumni. Measures were taken for the increase of the library, by a permanent fund, the interest to be applied to the purchase of books. Prof. G. C. Sheppard, D.D., of Boston, tendered a donation of $1000, on condition that $10,000 be raised in three years, and $800 if $8000 should be raised in the same time.

Rev. Dr. William A. Stearns, of Cambridgeport, was elected President, in place of President Hitchcock, resigned.

A correspondent of the Springfield *Republican* says of the President-elect, Rev. Wm. H. Stearns, D.D.:

"He is but little known to the people of Amherst, or the Alumni of the College, being a graduate and tutor of Harvard, 1827, and a settled Orthodox clergyman near that institution; but he was earnestly recommended by many of the best friends of Amherst College, as possessing peculiar fitness for the post of president; and an experience with him will, it is believed, vindicate their opinions, and give eminent satisfaction to all concerned. Mr. Stearns, it is understood, will accept the office. He is represented as a rare scholar and a most amiable gentleman."

The candidates for the degree of Bachelor of Arts, and who received their diplomas, are 57. The degree of A.M. was conferred upon 14 Alumni.

The honorary degree of A.M. was conferred upon Franklin Crosby, of Lowell; William Chauncey, Esq., and Henry E. Davis, Esq., of New-York.

The degree of D.D. on Rev. A. W. McClure, of Jersey City; Rev. Payson Williston, of East-Hampton, and Professor Samuel H. Hopkins, of Auburn, N. Y.

The trustees have appointed President Hitchcock Professor of Natural Theology and Geology, and in this field he will continue his most valuable connection with the college. Dr. G. W. Mallet is also appointed Professor of Analytical and Applied Chemistry, thus dividing the duties heretofore comprehended by Prof. Clark; and Edward Tuckerman, Esq., is selected as lecturer on history; so that the instructive force of the College has been sensibly and beneficially strengthened.

Rev. Dr. Ely, of Monson, and John Tappan, of Boston, have resigned their positions as members of the Board of Trustees; and Henry Morris, of Springfield, and Rev. Wm. P. Paine, of Holden, (both Alumni,) have taken their places.

There was a meeting of the class which graduated thirty years ago at this College, before it was incorporated by the legislature—the class of 1824. Of the original number of twenty, sixteen survive, nine of whom were present, as follows: namely, Rev. George Shepard, D.D., of the Congregational Church; Rev. George C. Shepard, D.D., of the Episcopal Church; Prof. Charles U. Shepard, M.D., Prof. John A. Nau, Rev. Messrs. Spencer F. Beard, Charles Bentley, Asa Burt, Leonard Johnson, and Mr. Elisha L. Fuller. To this class was also the late lamented Prof. Bela B. Edwards, D.D.

The College is in a prosperous and advancing condition. In its life of 33 years it has graduated 1800 students, of whom 931 are now supposed to be living, and of these 418 are clergymen and 47 missionaries. The several classes of under-graduates now number 54, 58, and 56, respectively, and the new freshman class promises to be no less.

CENTENARY COLLEGE, JACKSON, LA.—Commencement the last week in July. President Stanton, of Oakland, failing to be present, the annual sermon was preached by Rev. J. B. Walker, of New-Orleans. Literary addresses by Hon. Christian Roselius, of New-Orleans, and Prof. Miller. Sixteen young gentlemen received the degree of A.B.

The honorary degree of LL.D. was conferred upon the Hon. Christian Roselius; and that of A.M. upon Rev. J. B. Walker, and D.D. upon Rev. H. C. Tweedy.

President Barker having resigned, Professor C. Deems, of North-Carolina, was elected in his place, and Rev. B. M. Drake as *pro tem.* until the former can accept and take his place. Professor Holcomb, of Mobile, takes the place of H. W. Drake, as Professor of the Greek Language and Literature; and T. P. Colcete, of Lafourche, Professor of Modern Languages in the place of Emile Lepage, resigned.

The Board have resolved to make this a year of building up; and the long-talked-of and much-needed center building, wings and all, are to be commenced as speedily as may be. They have upward of three thousand dollars available, and it is expected that the friends of Centenary will add twice this amount to complete the undertaking. When these buildings are furnished, the College will have the best and most spacious buildings of any institution in the country.

NORWICH UNIVERSITY, VT.—Commencement was celebrated on the 10th inst. The address before the literary societies was delivered by Rev. F. W. Shelton, of Montpelier, Vt., and the poem by Wm. Stark, Esq., of Nashua, N. H. The president conferred degrees on Messrs. Z. and J. W. Platt, Ensign, Brownell, Kent, and Munson. The honorary degree of D.D. was conferred on Rev. Newton E. Marble, of Concord, N. H.

HANOVER COLLEGE, IND.—Commencement August 3. The exercises were held in a fine grove. Ten students were graduated.

President Thomas delivered his farewell baccalaureate address, in which he made a full exposition of his views respecting the essential nature of collegiate institutions, and their proper object; that is, the training of superior minds by a full course of classical and scientific instruction. He denounced vehemently, and most justly, the common utilitarian absurdities by which colleges have been lowered in character, and even universities have included in their plan the interest elements of education.

After the address, Dr. Thomas announced that Rev. J. A. McClung, of Indianapolis, had been chosen to succeed him as President of the College. The announcement was received with loud applause, and seemed to give great satisfaction. He has since resigned and preached his valedictory sermon as pastor of the congregation.

The Board conferred the honorary degree of D.D. on Rev. T. A. Mills, Indianapolis, and Rev. ——, Stevenson, of New-Albany.

WATERVILLE COLLEGE, ME.—Commencement last week. The attendance of the public was unusually large. An oration was pronounced by Rev. E. G. Robinson, D.D., of Rochester University, and a poem recited by Hon. Charles Thurber, of Worcester, Mass. The honorary degree of D.D. was conferred upon Rev. Samuel B. Swailes, of Cambridge, and that of LL.D. upon Hon. Henry W. Paine, of Boston, formerly of Hallowell.

WASHINGTON COLLEGE, LEXINGTON, VA.—Commencement August 3. Rev. Dr. George Junkin is President. The degree of Bachelor of Arts was conferred on 29 graduates, and the degree of Doctor of Laws on Hon. Arthur L. Hopkins, of Alabama, and on Hon. R. Thompson, of Virginia. The commencement exercises are said to have been exceedingly creditable, and the prospects for an accession of students the next year highly